A BRIEF NOTE ON

ODISHA HISTORY & CULTURE

(FOR CIVIL SERVICE EXAMINATION)

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- **Complete Syllabus Coverage as Per OPSC**
- **100 MCQs (PRELIMS)**
- **30 Mains Questions (New Pattern)**
- **Previous Year Questions**

PREFACE

Odisha, a land steeped in history and brimming with vibrant culture, holds an extraordinary place in the rich tapestry of India's heritage. Nestled on the eastern coast of the Indian subcontinent, this land of myriad wonders has witnessed the rise and fall of empires, the flourishing of art and architecture, and the nurturing of age-old traditions that continue to thrive even in the modern era.

This note book is an endeavor to delve deep into the fascinating history and captivating culture of Odisha. It aims to take readers/aspirants on an insightful journey through time, exploring the various epochs that have shaped the identity of this remarkable region. From its ancient origins to its vibrant present, every chapter of this note book unveils the unique story of Odisha's evolution.

The history of Odisha is a mosaic of powerful dynasties, including the mighty Kalinga Empire, whose grandeur and influence extended far and wide. We will traverse the corridors of time to witness the rise of the Kalinga Empire under Emperor Kharavela and its significant contributions to art, literature, and trade. We will marvel at the architectural marvels of the ancient temples, such as the iconic Lingaraja Temple in Bhubaneswar and the Sun Temple in Konark, which stand as testaments to the ingenuity and craftsmanship of the artisans of yore.

Odisha's cultural heritage is equally enchanting, with its diverse folk traditions, classical dance forms like Odissi, and melodic music that evokes a deep sense of spirituality. This book will unravel the beauty and significance of Odissi, a dance form that narrates stories from mythology and captures the essence of Odisha's soul. We will also explore the magnificent rituals and festivities that adorn the calendar of Odisha, such as the world-famous Rath Yatra in Puri, where millions gather to witness the majestic procession of Lord Jagannath and immerse themselves in the fervor of devotion.

As we journey through the pages of this note book, we will encounter the lesser-known aspects of Odisha's history and culture, unveiling the tales of legendary heroes, folklore, and the indomitable spirit of its people. We will discover the resilience of Odisha in the face of natural calamities and the tireless efforts of its inhabitants to rebuild their lives and preserve their traditions.

It is my sincere hope that this note book will serve as a window into the captivating world of Odisha's history and culture, fostering a deeper understanding and appreciation for this magnificent land. Through these pages, we invite you to embark on an immersive expedition, where you will witness the grandeur of the past, experience the vibrancy of the present, and develop an enduring connection with the timeless spirit of Odisha. The author has strictly inclined towards the Syllabus of OPSC examination while preparing this book. Let us embark on this remarkable odyssey together, as we uncover the treasures hidden within the realms of Odisha's captivating history and culture.

Welcome to "Odisha: A Tapestry of History and Culture and India’s best kept secret."

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History and Culture of Odisha

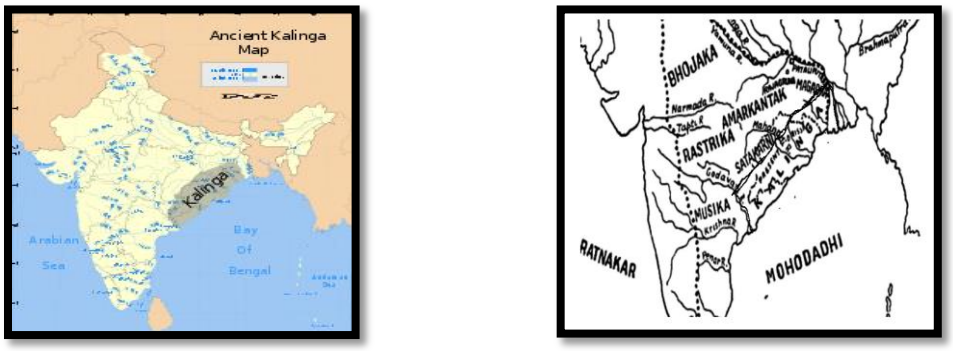
Odisha is located at the country's eastern coast was constituted on **April 1, 1936, as** the first Indian state (pre-independence) on linguistic basis constituting predominantly of Odia-speaking regions. It is the **9th largest state** by area, and the **11th largest by population**. It is also the **3rd most populous** state of India in terms of **tribal population with 62 culturally vibrant tribes including 13 primitive tribal groups**.

In terms of history, Odisha is the heartland of ancient and powerful kingdoms as **Kalinga, Utkal, Odra &Kosala**. It is here only Emperor Ashoka renounced violence, embraced Buddhism and became Dharmasoka from Chandasoka after the Kalinga war. Through vast maritime trade route of Kalinga, Emperor Ashoka propagated Buddhism and made it a world religion.

Odisha, known as the Soul of India, has always enthralled its lovers with its eternal mystical charm, a beautiful poetic cocktail of history, culture and nature, so serene, so pristine, yet scintillating. With the vanishing sea of Chandipur in the North, the architectural marvel of Ratnagiri, the mysticism of Lord Jagannath, the majestic Konark Sun Temple, the dazzling Chilika Lake and the freezing Daringbadi in the tribal hills of the South, Odisha has always been a connoisseur's delight.

Introduction to Ancient History of Odisha

- Odisha has a history spanning over a period of over 5,000 years. In ancient time, it was known by different names in different periods such as '**Kalinga', 'Udra' or 'Odra Desa' 'Utkala', 'Kosala', and 'Kongoda'.**
- The name Odia originated from **Odra or Udra tribes** that inhabited the central coastal belt (Khurda district and Nayagarh district) of modern Odisha.
- Udra is the Pre-Historic name of Odisha while Odisha is the modern name of the ancient Kalinga Empire.



(Fig: Ancient Map of Kalinga and Its Geographical History)

Sources of History of Odisha

- **Inscriptions**: The state of Odisha has a long history of inscriptions that contain valuable historical information. **Numerous temples, caves and monuments** contain inscriptions that shed light on the sociopolitical and cultural aspects of the region. **(Dhauligiri, Hatigumpha, Ratnagiri)**
- **Literary works**: Odisha is renowned for its ancient literary works, including the **Mahabharata, the Ramayana** and other sacred texts. Like the **Mahapuranas, the Jaina texts** contribute to the historical comprehension of the region. **(Odia Mahabharat by Adi kabi Sarala Das & Odia Bhagabat by Jagannath Das)**
- **Temples and Monuments:** The numerous temples and monuments in Odisha are not only architectural masterpiece, but also historical archives. Temples such as the Lingaraja Temple in

Bhubaneswar, the Sun Temple in Konark, and the Jagannath Temple in Puri illustrate the region's rich cultural and religious history.

- **Archaeological excavations**: Archaeologists' excavations in various regions of Odisha have uncovered ancient settlements, forts, and artefacts. The excavation sites, such as Sisupalgarh, Ratnagiri, and Udayagiri-Khandagiri, shed light on the region's history.
- **Rock edicts of Ashoka**: The rock edicts of Emperor Ashoka discovered in Dhauli and Jaugada are crucial historical documents for comprehending Odisha's history during the Mauryan era. These edicts provide insight into Ashoka's regional policies and influence.
- **Historical chronicles:** Throughout the centuries, historians and poets have written numerous chronicles detailing the events and monarchs of Odisha. The Madala Panji, for instance, documents the ancestry of the Jagannath Temple and describes the reigns of various kings.
- **Foreign accounts**: The accounts of ancient and mediaeval foreign travellers, merchants, and scholars who visited Odisha are also valuable historical sources. These include the accounts of ancient Chinese pilgrims, such as Hiuen Tsang and Fahian, who visited the region.
- **Colonial records**: Records and reports compiled by British officials under colonial rule provide insight into the political, economic, and social history of Odisha. These documents are available in archives and libraries. **(National Archives of India and Archaeological Survey of India Report)**

Chronological History of Odisha

Time Period	Events
350 B.C	Kalinga Conquered by Mahapadmanand. (Nanda King)
261 B.C	Kalinga War (Asoka attacked Kalinga)
100 B.C	Meghavahana Established the Chedi Dynasty.
350 CE	Kalinga was Conquered by Samudragupta
600 CE	Sasanka,King of Guada Desa Conquered Kalinga.
639 CE	Hiuen Tsang visited Kalinga
650 CE	Parsurameswar temple built by Sailodvabha Rulers
736	Kshemankara Deva established the kingdom of Tosali in Udra Country with capital at Guhesvara Pataka (Jajpur)
845	First Female ruler of Tribhubana Mahadevi of Bhaumakar Dynasty
882	Mahabhavagupta Janmejaya, I established the Somavamsi rule in Odisha with the capital at (Suvarnapura)
1078	Choda Ganga Dev, the Founder of Ganga Dynasty in Kalinga, became the king of Utkala by defeating the last Somavamsi king Karnadeva.
1115	Construction of Sri Jagannath Temple began at Puri
1135	Chodaganga Dev Shifts Capital from Kalinga Nagar to Cuttack
1234-1245	Langula Narasingh Dev built Sun Temple at Konark
1278	Chandrika Devi, daughter of Ananga Bhima Dev III built Ananta Basudev Temple at Bhubaneswar
1435 - 1467	The era "Kapilabda" started from the date of his coronation Founder of Surya Vamsi Dynasty Sarala Das wrote Odra Mahabharat during this period. Kapilendra Dev, Founder of Odisha Empire
1464	Kapilendra Dev conquered from Ganges in North to Trichinapalli in South and hold the title Gajapati Gaudeshwar Nabakoti KarnatKalabargeshwar.
1467 – 1497	Purushottam Dev ruled Kalinga

1497 – 1540	Prataprudra Dev ruled Kalinga and Sri Chaitanya Dev came to Kalinga
1513	Krishnadev Raya Invasion of Udayagiri.
1522	Qutb Quli Shah Invasion to Kalinga.
1542-49	Govind Vidyadhara ruled Kalinga and founded the Bhoi dynasty.
1560-68	Mukundadev established Chalukya dynasty and Kalapahada the terror destroyed temples of kalinga.
1568	Suleiman Karrani (afghan ruler) conquered Odisha . End of independence of Odisha
1576	Battle of Rajmahal in which Mughal started Establishment in Odisha
1590	Mughal started conquering of Odisha (Puri Coastal area went to Mughals)
1592	First battle between Mughals and Afghans near Subarnarekha
1611 – 1617	Raja Todarmal divided Orissa as Moghulbandi and Garhjat
1625	First Dutch Settlement at Pipli
1633	First British Settlement at Haripur
1703	Odisha Passed into the hands of Naib Nazims of West Bengal
1751	Maratha rule began in Odisha
1765	Robert Clives acquired Deewani Rights of Odisha
1803	Barabati fort occupied by East India Company
1817	Paika rebellion (Under the leadership of Buxi Jagabandhu) in Odisha
1835	Ghumusar rebellion by Dora Bisoi
1862	Surendra Sai surrendered before Major Imphey
1866	Great famine /Naonka drubikshya in 9th Regnal Year of King Dibya Singh Deb
1882	Utkal Sabha formed by Madhusudan Das and Gouri Shankar Roy
1905	Formation of Utkal Sammilani
1909	Satyabadi Bana Vidyalaya was established by Gopabandhu Das on the lines with Deccan Education Society
1911	Bihar-Odisha separated from Bengal province Sitting of jatiyasamilena was held at Balasore for discussion about creation of a separate province.
1914	Monthly magazine Satyabadi was published.
1915	Bagha Jatin died in forest region of Kaptipada or Balasore forest area along with his friends Manoranjan and Hiren.
1921	Mahatma Gandhi came to Odisha for the first time on 24th March,1921 and addressed gathering on the bank of Kathajodi, Cuttack
1922	Peasant Revolt at Kanika and H.K. Mahatab was sentenced to one year Imprisonment on 18th July on the charges of instigating the Kanika Rebellion.
1930	Salt satyagraha at Inchudi in balasore district under the leadership of Gopabandhu Choudhry & Acharya Harihar Das.
1933	The first English daily 'New Odisha' was published from Berhampur by Sashi Bhusan Rath.
1936	Odisha became a separate province with immense contribution of Madhsudan Das and King Krushna Chandra Gajapati.
1946	Foundation of Hirakud dam
1948	Foundation stone for new capital of Odisha led at Bhubaneswar All India radio,

	Cuttack was formed ,High Court at Cuttack founded.
1949	Capital of Odisha shifted to Bhubaneswar from Cuttack
1950	Odisha Territorial map with 13 districts published
1952	Biju Patnaik donated an amount of 1,000 pound to UNESCO to institute the Kalinga Prize
1955	Bhoodan lands distributed among the landless people of Orissa
1957	Hirakud Dam inaugurated by Jawaharlal Nehru, Odisha Sahitya Academy established, Similipal Forest declared as National Park
1959	Orissa State Government established Lalitkala Academy.
1974	Maharaja Krushna Chandra Gajapati Narayan Dev passed away
1979	Sarala Puraskar founded by IMFA Public Charitable Trust
1980	Biju Patnaik conferred as 'Bhoomi Putra' title by Indonesian Government
1993	Thirteen districts of Odisha re-organised and number increased to thirty
1994	Similipal Reserve Forest declared Biosphere by Government of India
1995	Indonesia awarded their highest National title "BINTANG JASUTTAM" to Biju Patnaik
1999	Severe super cyclone devastated the Odisha Coast in the month of October
2011	The Gazette Notification mentioned that the change of names came into effect from the 1st of November 2011. ORISSA is 'Odisha' now and its language ORIYA is 'Odia'. (97th Constitutional Amendment)
2014	Odia language accorded the Classical Status as 6th language of the Country.

Pre-Mauryan & Mauryan rule

Pre-Mauryan history

- Literally, "**Janapada**" signifies the foothold of a people. The fact that Janapada is derived from Jana indicates an early stage of land acquisition by the Jana tribe in order to establish a settled lifestyle.
- Before the time of Buddha and Panini, the final phase of this process of initial land settlement had been completed. (4th–6th centuries B.C.)
- The Pre-Buddhist northwestern region of the Indian subcontinent was divided into a number of Janapadas, each of which was delineated by a boundary. Each of these Janapadas was named for the **Kshatriya tribe** (or Jana) that had established there.

Nanda rule

- Upon ascending to the throne of Magadha in 362 B.C., **Mahapadma Nanda** of the Nanda Dynasty invaded Kalinga and incorporated it into his enormous kingdom.
- The prosperous economic situation during the time of Nanda reign is indicated by the presence of pre-Mauryan **black polished potteries and punch-marked coins** with four symbols. The aforementioned items were discovered in abundance in **Asurgarh**, which is located in the **Kalahandi and Sonepur districts**.
- After Mahapadmananda, his eight sons ruled one after the other, until the last Nanda king was deposed by Chandragupta Maurya, who later established the Maurya Empire in Magadha.
- During the time of Chandragupta's revolt against the **last ruler of the Nanda dynasty**, **Dhananand** and then Kalinga declared its independence and made efforts to establish itself as a powerful overseas kingdom.

Kalinga under the Maurya rule

Asoka's Kalinga war:

- The Kalinga War was a turning point in Asoka's illustrious career. Eight years after Asoka's coronation, in **261 B.C**., this event took place. **Rock Edict XIII**, discovered in Shahbazgarh,

Pakistan, close to the Pakistan–Afghanistan border, provides a detailed account of this conflict. (Kabul of Afghanistan is also mentioned in certain accounts.)

- When Kautilya and Chandragupta Maurya rose up against the Nanda's in 322-321 B.C., Kalinga may have quietly drifted away from Magadhan imperialism.
- During his lifetime, Chandragupta Maurya made no effort to fully annex Kalinga. Bindusara's desire for 'wine and Sophists' kept him away from waging war against the Kalinga people.Thus, Asoka's conquest of Kalinga was a watershed moment in history.

(Fig: Chandragupta's Conquest before Kalinga war & War Scenario)

Causes Of Kalinga war

Political Cause

- During Asoka's reign, the Magadhan kingdom surrounded Kalinga on the north, west, and south.
- The fact that Kalinga was on Magadha's border was a threat to its power and potential. Asoka planned to subjugate Kalinga before it reached that level of power.

Economic Cause

- Certain economic factors contributed to the emergence of rivalry between the regions of Kalinga and Magadha. Kalinga established a **dominant position in the overseas trade** within the Indian Ocean region, thereby accumulating significant economic prosperity.
- Additionally, her wealth experienced growth as a result of domestic trade. It is worth noting that the economic prosperity of Kalinga became a source of concern for Magadha.

Commercial Cause

- In the field of commerce, Kalinga emerged as a formidable **competitor to Magadha**. The Gangetic valley served as a crucial hub for trade routes connecting to the Deccan region and beyond, with Kalinga playing a significant role in facilitating trade and commerce along these routes.
- Despite having strong diplomatic ties and abundant domestic resources, the region of Magadha experienced a significant economic downturn as a result of inadequate trade routes.
- The presence of a prosperous Kalinga, with its thriving trade and commerce, had a detrimental impact on the trade activity and economy of the Mauryan Empire.

Religious factor

- Religion may have been a contributing factor in Asoka's decision to invade Kalinga. Prior to the Kalinga War, Asoka adhered to the Saiva faith.
- It can be inferred from available sources that **Buddhism was the dominant religious tradition** in the region of Kalinga, rather than Brahmanism (Saivism).
- Asoka may have chosen to initiate a sacred conflict against Kalinga with the intention of imparting a lesson to the Buddhist community.
- Note :-(**Though no concrete evidence is available to the historians regarding the nature of polity in Kalinga during Asoka's invasion and the state of religion in this land, it appears that Brahmanism, as a state religion did not Prevail here.)**

Stealing Nature of Nagas

- **According to Lama Taranath, a Tibetan author,** it is described that the Nagas were responsible for the theft of Asoka's jewels.
- Consequently, the emperor's anger was aroused, prompting him to undertake the conquest of their land. The Nagas were associated with the maritime community of Kalinga. In order to take revenge, Emperor Asoka initiated a military campaign against the kingdom of Kalinga.

Karubaki Factor

- Ashoka developed a romantic attachment to a **woman named Karubaki**, who hailed from the Kalinga region.
- This deep affection motivated Ashoka to pursue the conquest of the Kalinga empire. Eventually, Karubaki ascended to the position of Ashoka's second Queen.
- The reference utilized in this context is derived from the **inscription of Allahabad**, which is associated with the queen.

The Kalinga War

- As previously mentioned, the highly anticipated Kalinga War occurred in 261 B.C according to the account provided **by Meghastenese**.
- The conflict occurred in close proximity to **the river Daya**, specifically in the vicinity of Dhauli. The Kalingans exhibited strong resistance against the aggressive actions.
- In the context of this conflict, it is estimated that approximately **150,000 soldiers** hailing from the Kalinga faction were taken as prisoners of war, while over **100,000 individuals** sustained injuries.
- **Rock Edict XIII** provides a detailed account of the distressing events that transpired during the Kalinga war.

(Fig: Shanti Stupa, Dhauli hill is where the Kalinga War was fought)

Consequences of War

- The Kalinga War, characterised by its bloodshed, had a profound impact on Ashoka's mindset. The occurrence of this conflict resulted in a significant shift in the mindset of Asoka which led to transition from Chandashoka to Dharmasoka.
- Following the Kalinga War, Ashoka underwent a **conversion to Buddhism** under the guidance of **Upagupta.**
- The conversion of Asoka played a significant role in the expansion of Buddhism. Prior to Asoka's conversion, Buddhism was limited to a few regions. However, following his transformation, **Buddhism rapidly spread throughout India**, becoming a widely practiced religion within a decade.
- Buddhism not only disseminated within India, but also extended its reach to various regions across the globe. Ashoka dispatched his **son and daughter Mahendra and Sanghamitra**, to the **island of Ceylon** (Sri Lanka).

- Following the Kalinga War, Asoka assumed a **paternalistic stance** towards his subjects. In the distinct Kalinga Edicts, namely the Dhauli and Jaugada Edicts, Emperor Asoka articulates his perspective by stating, "I consider all individuals as my offspring and I hold the same aspirations for their well-being and contentment as I do for my own children."
- The utilization of the **Pali language** in Asoka's edicts facilitated the cultural unification of India with the proliferation of Buddhism.
- The **Hatigumpha inscription**, written in the Brahmi script, provides conclusive evidence of the existence of a monarchical form of government in the region of Kalinga during Asoka's invasion in 261 B.C.
- Hence, the likelihood of the presence of any democratic form of governance in Kalinga during that period is highly improbable.

Administration of Kalinga under Asoka

- With the victory of Asoka in the Kalinga war Kalinga was annexed to Magadhan Empire and it constituted its fifth province.
- The other four provinces of the empire were **Prachya, Uttarapatha, Avanti and Dakshinapatha having their capitals at Magadha, Takshasila, Ujjaini and Suvarnagiri respectively**.
- **Tosali was the capital of Kalinga** and the centre of political activities for the Mauryan administration in Kalinga.
- Two separate Kalinga edicts of Asoka found at **Dhauli and Jaugada** enumerate the pattern of Mauryan administration for the province of kalinga.

Mauryan Provinces and their Capital

- Uttarpath: Northern province and its capital was Takshila.
- Avantipath: Western province and its capital was Ujjain.
- Dakshinpath: Southern province and its capital was swarnagiri.
- Prachytapath: Eastern province and its capital was Magadh.

Appointment of Viceroy and Ministers

- As the Kalingans had exhibited their violent protest against the Mauryan authority in the Kalinga war, Asoka wanted to give them a healing touch by providing an administrative devolution of power with mercy and liberalism.
- Although, he appointed a prince of **royal blood as Viceroy** to look after the administration of Kalinga.
- As per the administration gathered from separate **Rock Edict, I found from Dhauli**, Asoka appointed a body of ministers to aid and advise the Kumara Viceroy of Kalinga and to check balance his administrative powers.

Appointment of Dharma Mahamatras

- In other parts of his empire, Asoka had given authority to the Viceroys to appoint Dharma Mahamatras on triennial tours inside the empire to impart religious instruction to the people.
- **In case of Kalinga, however, Viceroy had no such authority**. Asoka took keen interest in appointing the Dharma Mahamatras especially for Kalinga.
- This shows that Emperor Asoka had his personal involvement in the administration of Kalinga.

Well organized bureaucracy

- Asoka appointed a well-organized bureaucracy **(Council of Ministers)**to help the Viceroy in Kalinga.
- The important officers during Asoka's time were the **Mahamatras, Rajukas, Yuktas** etc.
- **Antamahamatras** were the ministers of the border provinces and the Mahamatras of Tosali and Samapa probably belonged to this cateogry. As the **Rajukas** oversaw welfare of the Janapadas and were Competent enough with absolute power in matters of reward and punishments they might have played a dominant role in the administration of Kalinga.
- **Yuktas** were Subordinate officers responsible for the state revenue.

Paternal Concept of Kingship

- Asoka, after Kalinga war, was a changed man (though outwardly). He tried to impress upon the people of Kalinga that his heart deeply longed for his Kalingan subjects.
- His **deep sense of belongingness to his subjects in Kalinga** is revealed from separate Rock Edict I (Dhauli).
- Further, Asoka directed and advised the officials in Kalinga to be humane towards the subjects of Kalinga.
- Asoka took steps for the **promotion of Dharma to pacify** the revolting and unruly elements which seem to have persisted in the post-war period in Kalinga.

Significance Of Kalinga War

- **Transformation of Emperor Ashoka**: The Kalinga War was fought by Emperor Ashoka of the Mauryan Empire. It had a profound impact on him, as he witnessed the devastating consequences of war firsthand. The brutality and suffering he witnessed led him to embrace Buddhism and adopt a **policy of non-violence and peaceful coexistence**, transforming him into Ashoka the Great, one of the most revered rulers in Indian history.
- **Spread of Buddhism**: Ashoka's conversion to Buddhism after the Kalinga War led to the significant spread of the religion **not only within India but also across other parts of Asia**. Ashoka's patronage and support of Buddhism helped establish it as a major world religion.
- **Policy of Dhamma**: Following the Kalinga War, Ashoka implemented his **policy of Dhamma (righteousness)** throughout his empire. This policy is aimed at promoting **moral values, religious tolerance, social welfare, and the welfare of animals**. It resulted in the construction of numerous pillars and rock edicts, which played a vital role in disseminating Ashoka's principles and laws.
- **Administrative Reforms**: The Kalinga War prompted Ashoka to implement administrative reforms within his empire. He established a centralized bureaucracy, introduced a network of officials known as **"dhamma Mahamatras"** to ensure the welfare of the people, and improved the infrastructure by constructing roads and rest houses.
- **Historical Documentation**: The Kalinga War was a significant event during ancient Indian history. It is well-documented in **various sources, including Ashoka's own rock and pillar edicts**, which provide valuable insights into the social, political, and moral dimensions of the Mauryan Empire.
- **Influence on Later Empires**: The impact of Ashoka's reign, particularly his conversion to Buddhism and his emphasis on moral governance, had a lasting effect on future empires and rulers in the Indian subcontinent. His ideas and principles served as a **model for subsequent rulers** in **promoting peace, justice, and religious tolerance.**
- **Historical Context**: The Kalinga War serves as a reminder of the complex political landscape and military conflicts that existed in ancient India. It highlights the aspirations of various regional powers and their struggles for dominance, shedding light on the geopolitical situation of the time

Nature of Kalinga War

- The Kalinga War in **261 B.C.** was a significant historical event in ancient India. It was a war between the Mauryan Empire, ruled by Emperor Ashoka, and the kingdom of Kalinga, located in present-day Odisha in eastern India.
- **Cause of the War**: The primary cause of the Kalinga War was Emperor Ashoka's ambition to expand his empire and bring Kalinga under Mauryan control. The **rich resources and strategic location of Kalinga** made it an attractive target for Ashoka's imperial aspirations.
- **Ashoka's Army**: Emperor Ashoka had a well-organized and powerful army consisting **of infantry, cavalry, war elephants, and chariots**. His military forces were formidable and highly disciplined.
- **Kalinga's Defenses**: The kingdom of Kalinga had a strong army and a **well-fortified capital city**. They were known for their **skilled archers, war elephants, and naval capabilities**. Kalinga was **not properly** prepared to defend its independence against the Mauryan Empire.

- **Fierce Battle**: The Kalinga War was **a long and intense conflict**, marked by fierce battles and heavy casualties on both sides. The Kalinga forces fought valiantly to protect their homeland, resulting in a prolonged and bloody war.
- **Ashoka's Change of Heart**: The Kalinga War had a profound impact on Emperor Ashoka. Witnessing the devastation and suffering caused by the war deeply affected him. It is believed that this experience led to **Ashoka's transformation and his subsequent adoption of Buddhism**, embracing non-violence and promoting peace.
- **Consequences of the War**: The Kalinga War resulted in a decisive victory for the Mauryan Empire, with Kalinga being annexed into Ashoka's empire. However, the victory came at a tremendous cost, as the war caused immense loss of life, destruction, and suffering.
- **Ashoka's Edicts**: Following the war, Emperor Ashoka issued a series of rock and pillar edicts throughout his empire, promoting moral principles, social welfare, and religious tolerance. These edicts reflected Ashoka's remorse for the violence of the Kalinga War and his commitment to a more peaceful and just rule.
- **Impact on Indian History**: The Kalinga War is considered a watershed moment in ancient Indian history. It marked the end of Ashoka's military conquests and the beginning of his emphasis on dharma (righteousness) and non-violence. Ashoka's rule and his efforts to spread Buddhism had a profound influence on the subsequent development of Indian civilization.

Dynasties in Odisha After Mauryan Empire

The Mahameghavahana/ Chedi Dynasty

- **The Chedi/Mahameghavahana Dynasty**
- Meghavahana, a member of the Chedi clan, founded the Mahameghavahana dynasty.
- The title reflects the king's authority. Mahameghavahana is known as the "Lord of the Great Clouds," who rides in the clouds. It might imply that the monarchs were equally as strong as Indra.
- The Chedi dynasty is another name for this dynasty. After the collapse of the Mauryan empire, it was a long-standing reigning dynasty in Kalinga. Kharavela was the most significant emperor of this dynasty.

King Kharavela

- He ruled the Chedi dynasty as its third king in the second half of the first century BC.
- The Hathigumpha inscription in Udayagiri, close to Bhubaneswar, is where most of the information regarding Kharavela's life is found
- These inscriptions claim that Kharavela was one of the region's valiant kings. He conquered the Satavahana kingdom and captured its territory.
- In addition to being an excellent constructor, Kharavela was also a skilled musician and dancer.
- He was also a great builder. He had **repaired Kalinga nagari**, **the capital city** which was destroyed by a cyclone. He was a **devout Jaina and showed tolerance to other religious faiths**.
- The reign of Mahameghavahana Aira Kharavela, a prominent ruler of ancient Kalinga (present-day Odisha in India), is known for its remarkable achievements and is documented in the famous Hathigumpha Inscription.
- This inscription, discovered in the Udayagiri caves near Bhubaneswar, provides valuable insights into the early career and accomplishments of Kharavela.
- Kharavela's early career is not extensively documented, but it is believed that he ascended the throne of Kalinga around the 2nd century BCE.
- According to the Hathigumpha Inscription, Kharavela was the son of **King Kudepasiri and Queen Mahameghavahana.** He is described as a valiant warrior and a patron of the arts.

- The **Hathigumpha Inscription,** composed in Prakrit language, describes the accomplishments of Kharavela during his **first to thirteenth regnal years**. Here are some notable achievements during this period:

1st regnal Year: His capital has undergone renovations.

- He undertook reconstruction work in his first year in power, rebuilding the gates and buildings of his capital Kalinganagara that had been damaged by a powerful hurricane.
- He hired labourers to dig a deep lake and create lovely gardens. In the same year, these repairs and other public works cost him thirty-five lakhs of coins from the royal exchequer.
- This fact has been supported by the Sisupalgarh excavation, which uncovered remnants of defensive ramparts, gateways, and high rowers.

2nd regnal Year: Campaign against the Satavahana king

- Kharavela was in charge of a vast army that was made up of chariots, elephants, cavalry, and infantry. In the second year of his rule, he launched an expedition against Satakarni-I, the formidable Satavahan monarch, after making the necessary preparations.
- Satakarni-I ruled a vast empire that included what is now northern Maharashtra, western Madhya Pradesh, and the Andhra region. Kharavela's army advanced to the Krishna river and besieged Rishikanagara, which was clearly within Satavahana territory.

3rd regnal Year: The amusement of his subjects

- In the third year following the southern campaign, Kharavela entertained his subjects. In his third regnal year, Kalinganagari, Kharavela's capital, was overcome with joy and jubilation. Kharavela possessed a mastery of all forms of music and dance.
- He organised a variety of performances that combined dance and music, both vocal and instrumental. He also organised ceremonials and social gatherings for the entertainment of his subjects, which included feasting and merrymaking.

4th regnal Year: Campaign in the South

- In the fourth regnal year, the Kalinga war-drum was heard once more. Kharavela rallied his forces and marched back towards the Deccan.
- The Rathikas and Bhojakas territories to the south and north of the Nasik region were conquered. The Rathikas and Bhojakas honoured Kharavela with homage and booty.

5th regnal Year: Canal extension from Tansulia to Kalinganagari

- The fifth year of Kharavela's reign reflects his role as a benevolent king. Kharavela extended the canal from the Tansulia road to Kalinganagari this year.
- This canal was dug 300 or 103 years ago by king Nanda (a Nanda king) for irrigation purposes.

6th regnal Year: Payment of Taxes

- Kharavela did not wage war in the sixth year of his reign, instead devoting himself to his subjects' welfare. He absolved his kingdom's urban and rural areas of taxes and benevolences.
- This demonstrates unequivocally that Kharavela's treasury was brimming with wealth. As a benevolent ruler, he took on the responsibility of remitting taxes to his adoring subjects in order to win their hearts.

7th regnal Year: Acquiring fatherhood

- Kharavela became a father in the seventh year of his reign. His queen, dubbed 'the queen of Vajiraghara gave birth to a son.

8th regnal Year: Northward expedition

- Kharavela led an expedition to the north, attacking the city of Rajagriha and destroying Gorathagiri, which was located on the Barbara hill in the Gaya district.
- His victory at Rajagriha instilled fear in the yavanas who occupied Mathura at the time. They had a plan to attack Magadha following their success in that region. He had amassed considerable booty during that northern war campaign.

9th regnal Year: Establishment of the Great Victory Palace

- In the ninth year of his reign, he spent 38 lakhs of coins to construct the treat Victory Palace' (Mahavijaya Prasadam) to commemorate his victory in the northern campaign.
- He had also distributed the spoils of his exploits among his empire's Brahmins and Arhats.

10th regnal Year: Campaign in Northern India

- In the tenth year, Kharavela, the embodiment of political, diplomatic, and peace principles, directed the army toward North India in search of conquest, but the outcome was obscure.

11th regnal Year: Expedition against the Confederacy of the South

- He defeated a confederacy of southern powers in his eleventh year. The southern powers' confederacy included the Cholas, Pandyas, Satpuriyas, Keralaputras, and Tamrapamis. He amassed a sizable collection of jewels, pearls, and precious stones as a token of his allegiance.

12th regnal Year: Campaign against Bruhaspati Mitra

- Kharavela led a campaign against Bruhaspati Mitra, Magadha's Sunga ruler with a vast army, in the twelfth regnal year. He dealt a crushing defeat to both the Magadhan and Anga kings.
- By defeating Bruhaspati Mitra, he reclaimed the Kalinga Jina (the revered image of Kalinga) as a trophy for his victory, which had been taken 300 or 103 years earlier by a Nanda king, most likely Mahapadmananda.
- Additionally, he brought vast wealth from Anga and Magadha. Indeed, Kharavela avenged the Kalingans' defeat at the hands of the Nanda King, who had stolen Kalinga's Jina image.

13th regnal Year: Cave construction

- Kharavela probably abandoned military activities in the thirteenth year of his reign and devoted himself to religious pursuits. He constructed 117 caves at Kumari Parvata (Udayagiri) for Jaina monks, other monks, sheers, and Arhats. This was his distinguished service to the Jaina and other monks.
- He resurrected the ancient Kalinga (Mukhiya Kala) art and architecture, which were on the verge of extinction. In that year, he constructed images of Jaina Tirthankaras, trees, creepers, and images of royal servants in various caves of Udaygiri and Khandagiri.

Religion of Kharavela

- The Hathigumpha inscription and the minor inscriptions discovered at Udayagiri from the 1st century BCE contain Jain words. He is consequently commonly referred to as **a Jain king**.
- Other researchers, such as **Paul Dundas**, acknowledge that he was either a Jain or an ancient king who favoured Jainism and was lauded in an inscription at a Jain monument. However, the Hathigumpha inscription expressly states that **he respected all religious sects and repaired temples dedicated to various gods.**

Successor of Kharavela

- **Kulke and Rothermund** both claim Kharavela's kingdom indicate that the history of ancient India after Ashoka and Kharavela is obscure.
- Given the absence of significant inscriptions by his successors, it is hypothesised that the **Kharavela empire dissolved shortly after his death**.
- Little is known about the next two generations of monarchs, **Vakradeva and Vadukha**, but minor inscriptions at Udayagiri provide some information.

(Fig: Map of the Maha-Meghavahanas)

- Kharavela's reign is considered a significant chapter in the history of ancient Kalinga, displaying the power and cultural richness of the region during that time.
- Kharavela belonged to the **Chedi dynasty**, which was known for its strong rulers and their contributions to the development of Kalinga.
- Kharavela is often regarded as a **benevolent ruler** who prioritized the welfare of his subjects and the prosperity of his kingdom. In addition to his military conquests and religious patronage, Kharavela was actively involved in the **construction of various infrastructure projects**.
- The Hathigumpha Inscription mentions that he built numerous tanks, wells, and canals to improve irrigation and agricultural practices. These initiatives aimed to enhance agricultural productivity and ensure food security for its people.
- Kharavela also focused on the **development of urban centers and fortified cities**. One notable example is **Sisupalgarh, a fortified citadel** located near present-day Bhubaneswar.
- It is believed to have been built or significantly expanded during Kharavela's reign. Sisupalgarh served as an administrative center and a military stronghold displaying Kharavela's strategic vision and his efforts to strengthen the defenses of his kingdom.
- Kharavela's administration was characterized by **efficient governance and a well-structured bureaucracy**.
- The inscription highlights the presence of various administrative officials and councils that assisted in the governance of Kalinga. The ruler's role was supported by ministers, advisors, and an organized system of revenue collection.
- **Trade and commerce flourished under Kharavela's rule**. The inscription mentions the construction of markets and trading centers, facilitating the growth of commercial activities. **Kalinga**, with its extensive coastline and proximity to important trade routes, **became a thriving hub for maritime trade**.
- The kingdom **engaged in commerce** with other regions of India as well as with **Southeast Asia and the Roman Empire**. Kharavela's support for trade and commerce contributed to the economic prosperity of his kingdom.
- Kharavela's reign witnessed a **period of cultural and intellectual vibrancy**. The ruler encouraged the pursuit of knowledge and patronized scholars and poets. Literature and arts flourished, and Kharavela himself is believed to have been well-versed in various branches of learning.

Hiuen Tsang's accounts of Odisha

- The renowned Chinese pilgrim **Hiuen-Tsang**, also known as **Yuan Chiang or Xuanzang**, made a visit to the region of Orissa in the **year 639 A.D**. The traveler started from **Karna-Suvarna**, the **main capital of Gauda**, and travelled in a southwesterly trajectory for a distance of 140 miles until arriving at **WU-Cha, also known as Odra.**

- His accounts clearly say that Orissa or Kalinga was then divided into three separate kingdoms such as Wu-cha(Odra), Kong-yu-To (Kongoda) and Ki-ling-ka (Kalinga).
- From his accounts it is also clear that **Andhra and Kosala** were **two distinct neighbouring kingdoms**.
- It is further known from his accounts that **Midnapore was then a part of Orissa**.
- The coastal regions of Orissa consisting of the modern districts of Midnapore (Bengal) Balasore, Cuttack and a part of Puri district remained under the suzerainty of Harsavardhan.
- **Harsavardhan** appointed **a military Governor from Datta family** to administer this country.
- About the people of Odra country, the pilgrim says that they **were tall and yellowish-black** in complexion.
- The present Oriya race is generally short stature and brownish-black in complexion.
- The **language of Odra people is different** from the languages of Central India.
- As regards to the religion the Chinese pilgrim says that **majority of the people** of Odra country were **Mahayana Buddhists.**
- The country had one hundred Buddhist monasteries and about ten thousand monks. According to his narration there were only 50. Deva temples in which the followers of different sects worshipped together.
- He is being a follower of Mahayana Buddhism had more interest in the spread of Buddhism than Brahmanical religion.
- Hiuen-Tsang mentions the name of **two important centres of Buddhist learning** in the Odra country.

(Fig: Chinese Traveler Huein Tsang)

- One of these two contained a famous monastery, called **Pu-Sie-Po-ki-li (Puspagiri)** which is yet to be identified. Mr. R. Chanda however identified this Puspagiri with Udayagiri, Lalitgiri and Ratnagiri area of Cuttack district. At present this locality is also known as Puspagiri. This area contains many Buddhist ruins which speaks (hat this area was a Mahayana Buddhist Centre.
- The second place of Buddhist Importance as mentioned by him is **Cheli-Talo or Cheritra** which has identified as **Srikshetra or Puri**.
- Some scholars identify this with **Chitrotpala,** a branch of liver Mahanadi. But both the places do not contain any substantial Buddhist ruins to justify the identifications. Many Buddhists and Brahamanical monuments still exist in Orissa which belong to that period.
- Hiuen-Tsang further narrates that when **Harsavardhan returned to Odra desha** after subjugating Kongoda was questioned by Hinayanists of Odra.
- Consequent upon this event **Harsavardhan invited Silabhadra the Chancellor of Nalanda University** with four others to meet the challenge of the Hinayanists of Orissa.

Buddhism In Odisha

- Odisha is home to more than **200 Buddhist sites**, scattered across its length and breadth. Buddhism flourished from the **6th century BC to at least 15th to 16th century AD**.

- After the death of the Buddha, his followers were divided into two sects—**'Hinayana' and 'Mahayana'**. The **latest Buddhist phase is 'Vajrayana'** which is believed to have been originated from Odisha.
- Buddhism was known in Odisha (Orissa), right from the time of its inception, though the Lord **Buddha never visited Odisha** (Orissa) during his lifetime.
- Buddhist Chronicles refer to Buddha's Kesa Asthi (Hair relic) brought to Odra (Odisha (Orissa)) by two rich traders -- **Tapassu and Bhallika**. In the subsequent period, the nail and tooth relics of Buddha too entered into Odra.
- **Bhikshu Khemathera** had brought the sacred tooth relic of Buddha to Kalinga. This **tooth relic** was enshrined and worshipped **Dantepura, the then capital of Kalinga**.
- After historic Kalinga war of 261 BC emperor Ashoka had provided his heartedly support to the spread of Buddhism in Kalinga. Ashokan rock addicts at Dhauli and Jaugada stands testimony to it.
- During the time of great emperor of Ashoka, Buddhism become immensely popular in Odisha.After the decline of mauryan empire the downfall of Buddhism started in Kalinga.
- According to the Buddhist scholars of Odisha Institute of Maritime and South East Asian Studies **Biraja (modern Jajpur)** was a sacred land of Buddha Padmaprabha and the cradle of Mahayana, supported by the fact that Jajpur and its neighborhood are seen to be rich in Mahayana antiquities. In the 7th century, the visit of **Hiuen Tsang** to Odisha (Orissa) vividly accounts the flourishing state of Buddhism in Odra.
- Between the 8th-10th century, Buddhism was the state religion under the Bhaumakaras and this period also saw the evolution of the tantric form of Mahayana Buddhism. Buddhism was the religion under the Bhaumakaras clan. The **tantric form of 'Mahayana' Buddhism** started during this period.
- The influence and impact of Buddhism continued in Odisha until the 15th century. The innumerable stupas, viharas (monasteries) and images found across Odisha testify to its long heritage.
- Despite the fact that many Buddhist monuments already exist in Odisha ,these newly identified sites with Buddhist remains have also added to the charm of Odisha With **Lalitagiri, Ratnagiri and Udaygiri hills** located 90 km from Bhubaneshwar and 60 km North-East of Cuttack, Odisha.
- The Ratnagiri Hill is known to have the most extensive ruins and is famous for housing the monastery of 'Pushpagiri' reported by Chinese traveler Hiuen Tsang.
- **Most of the sculptures** found here date back to the **8th and 9th centuries**. The Laitaghiri hills in Odisha also serve to be a historical site of importance. An ancient stupa containing relics preserved in caskets of stone is one of the recent and spectacular discoveries.

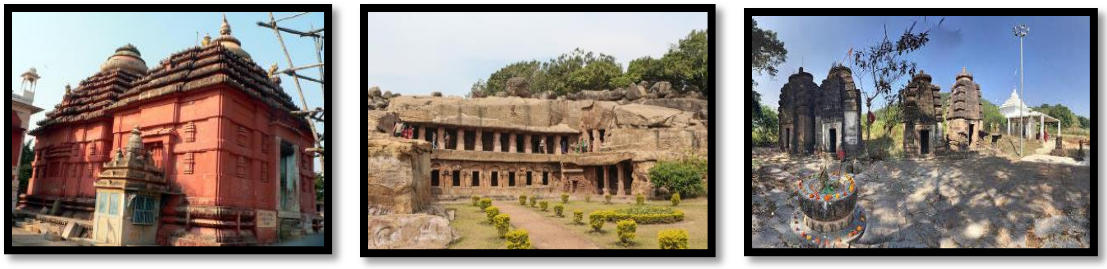
(Fig:Buddhist Centre at Jaugada,Dhauli and Ratnagiri)

- The **Shanti Stupa at the Dhauli Hill**, on the bank of the River Daya, is also one of the much famed Buddhist sites at Odisha (Orissa).
- It was here that emperor Ashoka underwent a psyche change and abandoned war for the rest of his life, in the 3rd century BC. So, the Nippon-Buddha Sangha established a peace pagoda or Shanti Stupa at Dhauli.

- A monastery named **Saddharma Vihar Lalitagiri** was also constructed here, thus, making it the earliest Buddhist complex of 1st century AD.
- One of the most popular Buddhist destinations in Odisha is the **Diamond Triangle** comprising **Ratnagiri, Udayagiri and Lalitgiri** in Jajpur district
- Apart from these, Buddhist monuments are scattered throughout the state still awaiting further excavation and study. Cuttack, Sambalpur, Balasore, Ganjam, and Phulbani are some, to name a few.

Jainism in Odisha

- Odisha has been one the most-diverse states with historical accounts of different religions having originated and preached here. Among the popular cults is Jainism.
- The relief on the **rock-cut caves of Udayagiri and Khandagiri** are the earliest examples of Jaina art in Odisha datable to the 1st century BCE.
- On the other hand the **scattered Tirthankara images** are found throughout the length and breadth of the state belonging to the 8th to 11th centuries CE.
- If the centralisation of Jainism is taken into account, it mostly spread out on the north-eastern parts of Odisha i.e. the district of Balasore, Bhadrak, Keonjhar, Mayurbhanj, Jajpur, Cuttack, Jagatsinghpur, Kendrapada, Khordha, Puri, Boudh, Bolangir in western Odisha and Koraput and Rayagada in southern Odisha.
- The **important Jaina establishments** in the state are Badasahi, Khiching, Kuntapal in Mayurbhanj district; Shergarh, Ayodhya and Kupari in Balasore district; Charampa in Bhadrak district, Hatadiha, Tarangasagarpur, Bansabadi, Kartara, Naguan in Jajpur district, Baula hill range and Bancho, Anandpur in Keonjhar district; Choudwar, Athagarh, Banki, Pratapanagari, Adaspur and Cuttack town proper in Cuttack district.
- This religion that propagates peace, non-violence and love, was founded by **24th Tirthankara, Mahavir.**
- It is believed that the first Tirthankara, Adinath, was worshipped in Kalinga. According to various Jain texts, 11th Tirthankara was born in Simhapura, the capital of Kalinga. However, there are no historical evidence to prove them.
- The sculptures and inscriptions at twin hills at Khandagiri-Udaygiri stand testimony to Jainism being one of the most practised religions in Odisha.
- They represent the **preachings of Parshvanatha of 850 BC**, who existed nearly 250 years before Mahavira. Religious texts of Jain say that Parshvanatha delivered sermons at Odisha's Kupari (Kopakataka) and Vardhamana Mahavira taught at Toshali.
- Besides, **Murunda King Dharmadamodara patronized Jainism too**. In the 3rd and 4th Century, Nala and Gupta dynasty let Jainism make its way into people's lives.
- Accounts of Chinese traveler **Huein Tsang also mentions popularity of Jainism in Odisha**, when he visited the state in 7th Century A.D.
- The **Marathas of South and the early Ganga King Daddiga and Madshah** accepted Jainism.
- The **Banpur Copper plates** reveals the inclination of **Sailodvaba dynasty** towards Jainism in 10 th Century A.D.
- The jain concepts of Ahimsa and discipline must have had a great effect on the tribal and common people of Kalinga.People must have become more tolerant and followed a well-planned life and ready to work for wellbeing of society.
- Moreover, the emphasis on **Ahimsa or non-violence** laid by the Jains had its effects on the economy of the state.



(Fig: Digambar Jain temple, Khandagiri ,Hatigumpha and Subai Jain temple of Koraput)

- Jainism was **accepted and patronized by** the **merchantile class**. This class must have grown in strength due to royal patronage and religious solicitude of the jains ,resulting in economic prosperity of Odisha.
- Though Jainism is somehow similar to Hinduism, one can still distinguish it with features of the idol that are being worshipped, like the position, *kevala* tree, flying *gandharvas* with garlands, umbrella and nudity of the image.
- However, with time, Buddhism, Saivism, Shaktism and Vaishnavism took over the state that led to a decline in the Jain cult, but it still found its way to a certain section of the state.

Sub Regional Kingdoms in Ancient History of Odisha

Muranda Dynasty (2nd century CE– 3rd century CE)

- The Murandas were probably a **foreign tribe**. They entered India **along with Kushans**.
- The **Murunda dynasty** ruled in the **Utkal region of modern Odisha** in eastern India during **2nd and 3rd centuries CE.**
- Their territory included parts of the area around the **northern districts of coastal Odisha**. They appear to have **succeeded the Mahameghavahana dynasty and then conquered by the Gupta Empire**.
- Thirteen kings of this dynasty ruled in India for **about 200 years**. There is a stone inscription called **Bhadrak of Maharaja Ganabhadra.**
- They **believe in Jainism** as their state religion which was dominant religion over the territory of Murunda Dynasty.

- **Gana (2nd century CE)**
- **Dhamadamadhara (3rd century CE)**

King Gana

- Much of the information about King Gana is known from the **Bhadrak inscription** which was issued in the 8th regnal year during his reign.
- The inscription was found near **Bhadra Kali Temple** which was brought there from the neighbouring village.
- The language of the inscription is in **Prakrit written in Middle or Kushana Brahmi script**. The inscription refers to the land grant given by **Maharaja Gana to the residents of Panida**.

Dhamadamadhara

- Dhamadamadhara ruled over the region in around 3rd century CE. Under his reign, it has been noted that there were important diplomatic relations between **Kalinga and Funan**.

- **The Funan kingdom** was co-founded by the **merchant Kaundinya I** from Kalinga when he married the **Funanese princess Soma**. During 3rd century CE, **King Dhamadamadhara** received the envoy **Su-Wu** representing **King Fan Chan of Funan** (225-250 CE) at the **port of Tamralipti.**
- Dhamadamadhara's rule over Kalinga is also attested from the discovery of a **gold coin from Sisupalgarh**, on whose obverse his name has been inscribed. The king presented the envoy Su-Wu with four horses and it was quite likely there were strong trade and cultural interactions between the two kingdoms.

Gupta Dynasty

- The Gupta dynasty spanned from the **mid-3rd century to 590 AD**. The dynasty was founded **by Sri Gupta**. Somewhere around 350 AD, Samudragupta spearheaded a series of military expeditions in South India. Kalinga was subsequently partitioned into four distinct principalities, namely **Kottura (present-day Kathoor), Erandapalla (modern Erandapalli), Devarashtra (Yellamachili), and Pishtapura (Pithapuram).**
- The **Allahabad Pillar Inscription** mention that Samudrgupta defeated Mahendragiri of Pishtapura, Swamidatta of Kottura, Damana of Erandapalla and Kutera of Devarashtra. Soon after the military campaign of Samudragupta, the Matharas rose to power in the coastal belt of Odisha with their epicenter in and around Mahendragiri and the Nalas rose to power in Bastar-Koraput and Kalahandi region.
- On the eve of the **South Indian campaign of Samudragupta (C-350A.D.)** Kalinga was fragmented into several petty principalities.
- According to the description, two princes— **Vasu and Kumara** (two cousins) ruling respectively in **Simhapura and Kapila** in Kalinga fought each other vehemently. Thus, a disunited Kalinga could not offer a stubborn resistance to Samudragupta.
- Some **Gupta coins have been discovered from different parts of Odisha**. Basing on that some historians opine that there was Gupta rule in Odisha.

(Fig: Map of the Gupta Empire circa 400–450 CE)

The Matharas of Sripura

- The founder of Mathara dynasty was **Visakhavarman**. He established the dynasty in or around 350 A.D. at Sripura (**near Parlakhemundi**).
- Umavarman succeeded him to the throne who issued grants at Sungara and Singhapuram (Mukhalingam and Singupuram in Andhra Pradesh) and Vardhamanapura.
- He assumed the title '**Kalingadhipathi**'. The Matharas rose to a limited height during the reign of Shaktivarman (C-400-420 A.D.). He extended his sway between **Mahanadi and Krishna**.

The Nalas of Kantara-Kosala

- The Nalas who ruled in Kantara—Kosala region rose to power around 350 A.D.
- They claimed their descent from the famous **Nisada king Nala of Mahabharata**.
- They had their **capital at Puskari, modern Podagarh in the present Nawarangpur district** of Odisha.

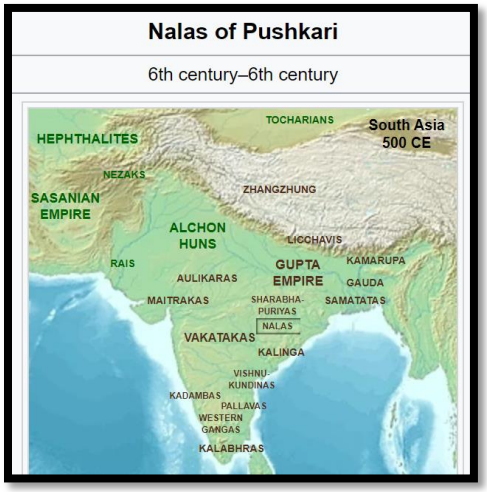


Fig: The Nalas of Kantara-Kosala Pushkari
(Modern Day Nabrangpur & Bastar region)

- It is presumed by historians that after the **defeat of Vyaghraraja of Mahakantara by Samudra Gupta** and after his departure, **Vrisabharaja** might have founded this dynasty.
- Vrisabharaja was succeeded by his son **Varaharaja** (C-400-440 A. D.). He was a powerful ruler of the dynasty.

The Parvatadvarakas

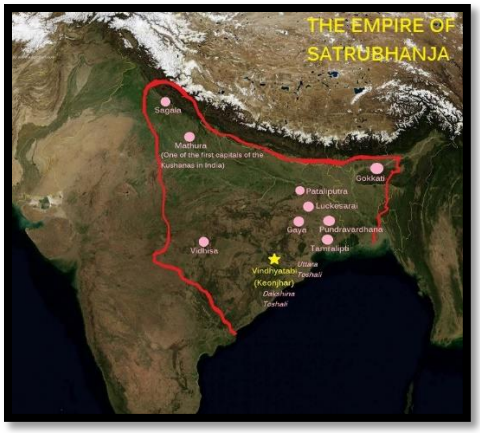
- The dynasty of Parvatadvaraka is a less known dynasty in the history of ancient Odisha.
- Towards the close of fifth century A.D., this dynasty appeared in **Belkhandi-Narla region of Kalahandi**.
- **King Nandaraja** of this dynasty issued his Narla grant from Parvatadvaraka, the capital of this dynasty.

The Meghas

- The Meghas rose in **the Kosala region** about the middle of the sixth century A.D. being **driven by the Satavahanas in the second century A.D**.
- The Mahameghavahanas seem to have established their empire in Kosala.
- They became popular as Meghas and ruled over **South Kosala comprising the modern Raipur and Bilaspur districts of Madhya Pradesh and the undivided districts of Sambalpur, Sundargarh and Bolangir districts of Odisha.**
- The **last ruler** of this dynasty was **Mahendra (Mahendra Megha)** who was defeated by Samudra Gupta in his Southern Indian Campaign.

The Nagas of Vindvatavis

- The Nagas ruled over Vindyatavi in the **fourth century A.D.** which comprised of the present **Keonjhar and Dhenkanal districts.**
- The **Asanpat inscription** describes a Naga king named **Satrubhanja** who was instrumental in defeating the Devaputras who are supposed to be the Kushanas and Murundas.



(Fig : The Nagas of Vindhyatavis)

- Another ruler of this dynasty was **Maharaja Sri Disabhanja** revealed from an inscription in a cave near **Sitabhinji**. However, other rulers of this dynasty and their religion are not known.

The Sarbhapuriyas

- The **Sarbhapuriyas** established their sway over **South Kosala** towards the close of the fifth century A.D. after the fall of the Nalas.
- Perhaps, the Sarbhapuriyas derived their name from **Sarbhapura, which was their capital**.
- This was founded by Sarabharaja, the founder of this dynasty. **King Sarabha** (C-500-525 A.D.) was the founder of this dynasty.
- When the Nalas were defeated at the hands of the Vakataka Harisena, Sarabha ruled as a feudatory of Harisena.

(Fig: Coinage of king of the Sarabhapuriyas in Kosala)

- The son and successor of Sarabharaja was **Maharaja Narendra** (C-525-555 A.D.). **Jayaraja** of this dynasty ruled in the first quarter of the 7th century A.D.
- He was succeeded by **Sudevaraja-I and his Khariar charter** reveals several place-names of the region which were under his sway.
- **Durgaraja** succeeded to the throne of the Sarbhapuriyas after the **death of Sudevaraja-l**. His rule was very brief.
- **His son and successor Sudevaraja-I I was a diplomat**. Many sub-regional kingdoms showed their heads on this soil after the Gupta period

The Vigrahas

- In the latter half of the sixth century A.D. Kalinga was divided into three parts. The northern part was known as **Kalinga rashtra**. The Vigrahas rose to power in the latter half of the 6th century A D.
- The centre of political activities of the Matharas was **Dakshina Tolsali or Kalinga rashtra**. It was the northern part of Kalinga.
- The Mudgalas ruled over Uttara Tosali having the Mahanadi as the southern boundary.
- **King Sam bhuyasa** was a great Mudgala king who is known from his three copper plate grants, Viz- the Erbang, Soro and Patiakela charters.
- He was defeated by the **Vigraha king Lokavigraha**. Due to protraced struggle with the Vigrahas, the Mudgalas became weak and they were ousted from north Tosali by Durjaya king Prithvimaharaja.

The Shailobhavas

- The Sailobhavas rose to power in the latter half of the 6th century AD.
- **Kongoda** became the centre of their political activities. Being the **feudatory of the Vigrahas**, the **Sailobhavas** became independent with the gradual march of time.
- Thus, during the Gupta invasion and after many small and independent kingdoms grew in Odisha.
- When time advanced the great dynasties like the Bhauma-Karas, Somavamsis, the Ganga, etc. rose in the political scenario of Odisha which helped a lot in the process of state formation.
- Between the 7th and 9th century A.D. several semi-independent states emerged between **Tosali and South Kosala.**
- The rulers of these kingdoms assumed titles like '**Ranaka' and 'Samadhigata-Panchamahasabda'** .
- The rulers of these Mandalas served their sovereign kings during the period of war and external invasion.
- Among those ruling dynasties famous were the Vigrahas of Kongoda Mandala, the Gangas of Svetaka Mandala, the Bharijas of Khinjali Mandala and Khijjinga Mandala, the Sulkis of Kodalaka Mandala, the Tungas of Yamagartta Mandala and the Mayuras of Banai Mandala.

Bhauma-Kara Dynasty

- In the first half of the 8th century AD, a dynasty called **Bhauma-Kara** established its rule over the coastal belt of Odisha.
- The capital of this dynasty, **Guhadevapataka**, was situated near modern Jajpur. **Early rulers of this dynasty called themselves Bhauma while later rulers called themselves Kara**. So, this dynasty is known as Bhauma-Kara.
- **Kshemankaradeva** was the founder of this dynasty in other important rulers were Sivakaradeva I (736-783AD), Subhakaradeva I (780-800AD), Sivakaradeva II (800-820AD), Shantikaradeva I (820-835AD), etc. The last ruler was Subhakaradeva V (905-910AD).
- Interesting fact about this dynasty is that **many queens** also ruled this dynasty and their reign was very successful.

(Fig :Buddhism during the Bhauma-kara Period)

Female Rulers of Bhauma-Kara Dynasty

- **Tribhuvana Mahadevi I** (845-850AD) was the first women ruler of this dynasty.She was the **widow of Shaktikaradeva I.**

- Next female rulers were **Tribhuvana Mahadevi II (890-896AD) and Tribhuvana Mahadevi III (896-905AD).**
- After **Subhakaradeva 'V'**, the last male ruler of the Bhauma-Kara dynasty, four female rulers occupied the Bhauma throne one after another.
- First among them was **Gauri Mahadevi**, the queen of Subhakaradeva V. She was able to preserve the law and order inside the kingdom. **She built the Gauri temple at Bhubaneswar**.
- Gauri Mahadevi was succeeded by her daughter **Dandi Mahadevi**. She ensured the prosperity of the kingdom during her reign. She secured the borders of the dynasty from the formidable and hostile kings.

(Fig: Astabhuja Durga in the Vaital Deula built by Goswamini Mahadevi)

- Dandi Mahadevi was succeeded by her **step mother Vakula Mahadevi** who belonged to the **Bhanja family.**
- **Dharma Mahadevi**, the wife of Shantikaradeva III succeeded Vakula Mahadevi. She was the **last known ruler of the Bhauma-Kara dynasty**. She was also a **Bhanja princess**.

Administration, Economy, Society and Religion

- The Bhauma-Kara gave a stable administration to the people of this land. They follow the **law of primogeniture** (the right of succession belonging to the first born child). However, there was an exception to it as is found particularly, with the Bhauma queens.
- The most **important industry** of the Bhauma-Kara period was the **manufacturing of cloth**.
- **During Bhauma period** Odisha had commercial relation with **Ceylon, China and South-East Asia**.
- Although, the **Bhauma rulers were Buddhists**, they also accepted Saivism, Vaishnavism and Shaktism. They tried to enforce the **Varnashrama** i.e., division of society in **four Varnas (Brahmna, Kshatriya, Vaishya and Shudra).**

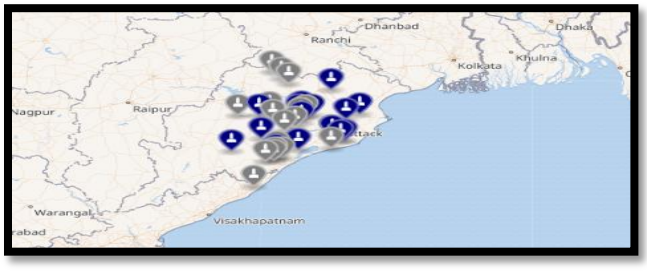


Fig: Inscriptions issued by the Bhauma-Kara royals (blue) and their feudatories (gray)

Somavamsi Dynasty

- The Somavamsis, also known as **Panduvamsis**, ruled over Odisha from the middle of the 9th century AD to the early part of the 12th century AD. **Udayana was the founder** of this dynasty.

- The reign of the Somavamsis for two hundred years forms a glorious epoch in the history of Odisha. For the first time, Kalinga, Utkala, Kongoda and Kosala were **unified and brought under one political authority**.
- The uniform pattern of administration removed anarchy and confusion throughout the state and paved the way for a cultural synthesis leading to the emergence of a unique Odia culture.

Important rulers of Somavamsi dynasty were

- Mahabhavagupta Janmejaya I (882-922AD)
- Mahasivagupta Yayati I (922-955AD)
- Bhimaratha Mahasivagupta I (955-980AD)
- Janmejaya II (1065-1085AD)
- Karnadeva (1100-1110AD).
- **Karnadeva** was the **last ruler** of this dynasty. **Chandihara Yayati II (1023-1040AD**) started the construction of Lingaraj temple at Bhubaneswar and it was completed by **Udyotakesari Mahabhavagupta**(1040-1065AD).

Janmejaya I Mahabhavagupta (C- 882 - 922 CE)

- Janmejaya I became the first ruler of the Somavamsi dynasty of Kosala. He was driven out of Dakshina Kosala, which comprised the undivided Sambalpur and Bolangir districts of western Odisha that he dubbed Kosala and whose capital was Suvarnapura (modern Sonepur).
- Janmejaya I desired to clash with the Bhanjas of Khinjali Mandal, who were the feudatory of the Bhauma-Karas of Tosali, after consolidating his empire. This paved the way for Utkala's conquest. He assumed lofty titles such as 'Parmesvara,' 'Paramabhattaraka; and 'Trikafingadhipati; among others.

Mahasivagupta Yayati I (C-922-955 CE)

- Yayati I succeeded Janmejaya Ion the throne. He not only solidified his empire but also pursued an expansionist policy.
- Soon after his accession, he relocated his capital from Suvarnapura to Vinitapura, which has been identified as modern day Binka, Sonepur districts. He relocated the capital to Yayatinagara.
- His two copper plate grants, as well as a charter for his son and successor, state that he captured 32 elephants and rescued captive women from Yuvraj, Kalachuri King of Dahala.
- Yayati's crowning achievement was the annexation of the Bhauma Dynasty.

Bhimaratha Mahasivagupta I (C-955-980 CE)

- Following Yayati I, his son Bhimaratha ascended to the throne of Somavamsi. Odra had become a part of the Kosala kingdom by that time.
- The defeat of Kosala's king and the removal of the effigy (a statue of a famous or religious object or a god) of Kaliya (the serpent) from Odra by Lakshmanaraja (Ruler of Tripuri)demonstrate that Odra was under Kosala's control, and most likely that the appointment of subordinate rulers for Odra began with Bhimaratha.
- In Dharmaratha's Khandapara plates, he is praised as "religious, courageous, and valorous who performed marvellous acts and attained the status of Devaraja (Indra)." Without a doubt, his reign contributed to the consolidation of the Somavamsi Empire and brought the country peace and tranquillity.
- After Bhimaratha Mahasivagupta I, few other rulers were Dharmaratha,Nahusa and Indraratha.

Chandihara Yayati II (C-1 023-1040 CE)

- Rajendra Chola's assassination of Indraratha at Yayatinagara led to anarchy and confusion within the Somavamsi dynasty. Then ,Chandihara Yayati II as king of Kosala assumed the charges.
- With his accession, Yayati II focused his attention on the kingdom of Utkala, which had become vacant following the death of Dharma Mahadevi, the Bhauma-Karas last ruler.
- Yayati II immediately took possession of it. As a result, Utkala was completely subjugated and absorbed into the kingdom of Kosala.

- He is also credited with conquering many territories and assuming the title 'Maharajadhiraja' in his records. He appears to have maintained a friendly relationship with Rastrakutas.
- Yayati II was a patron of Bramhinism. He is also credited with the construction of Lingaraj Temple.

Udyotakesari Mahabhavagupta (C-1 040-1 065 CE)

- Udyotakesari, Yayati ll's successor, was a deserving son of an illustrious father. He won against Kama, the Kalachuri ruler who had invaded the Somavamsi kingdom in the first place. Udyotakesari later invaded Dahala and defeated it.
- Because of the attacks from various directions, Udyotakesari divided his kingdom into two parts, leaving the Kosala portion in the care of his grandfather Abhimanyu and ruling over the Utkala portion himself. He also completed the Lingaraj temple in Bhubaneswar.

Janmejaya II (C-1065-1085 CE)

- With the accession of Janmejaya II, Udyotakesari's son, the Somavamsi dynasty began to disintegrate. Somesvaradeva (the Chandika Naga ruler)sent his general, Yasorajadeva of the Telugu Choda family, to occupy Eastern Kosala.
- By that time, the Western Kosala had also fallen into the Kalachuris' hands. Janmejaya II also faced an invasion by Raja Raja II of Kalinga, the Ganga king. All of these invasions caused Janmejaya distress, and he died following the Ganga invasion.

Puranjaya (C-1085-1100 CE)

- Puranjaya I succeeded Janmejaya II. During his reign, the Ratnagiri inscription states that he maintained control over his feudatory chiefs. Additionally, he successfully resisted the invasions of the kings of Gauda, Dahala, Kalinga, and Vanga.

Karnadeva (C-1100-1110 CE)

- Kamadeva was the last surviving ruler of the Somavamsi dynasty and Puranjaya's brother.
- According to an inscription in Jayadev museum, his kingdom extended up to Balasore district (from Gandibeda village, the inscription is found), which was Uttara Tosalis final boundary.
- Jayasimha, the feudatory of Bengal's Ramapala, ruled the Dandakabhukti mandala at the time. Chodagangadeva attacked Utkala multiple times during his reign.
- The Somavamsi Kingdom eventually fell to the Gangas, who established their dominance over Utkala.

Administration of the Somavamsis

Odisha's political unification under the Somavamsis resulted in the establishment of an efficient administration. The Somavamsi kings periodically relocated their capital for political reasons in various locations including Vinitapura, Murasima, Suvarnapura, and Yayatinagara. Yayatinagara, colloquially known as Jajpur, is well-known as the capital of the Somavamsis.

The King's Position

- In terms of administrative structure, the king held the highest position. While kingship was hereditary, ministers had a nominal role in the selection of a king, as was the case with Yayati II.
- When a king was a minor, he was regent by a member of the royal family. The king possessed unrestricted royal authority. The king generously granted grants to the merchant community in order to promote trade and commerce within the country.
- They granted lands to the Brahmins to promote learning. They patronised Brahmins and performed several Vedic sacrifices, including the Asvamedha sacrifice, in order to spread Brahmanism throughout the land. Additionally, they constructed a sizable number of Saiva temples to accomplish the same goal.

Ministers and government officials

- Numerous important ministers and officers aided the king. Among the notable ministers were Mantri-tilaka (Chief Minister), Maha-sandhivigrahika (Minister of War and Peace who was also responsible for the charter's preparation), and Maha-kshapatalika (Minister, preparing charter). The Mahasenapati (Commander-in-chief) was responsible for promoting religion and morality within the

army. Additionally, several officers such as Samahartri, Sannidhatri, Dutaka, Niyuktaka, , Chattas, Bhattas, Ranaka, and Rajaputra were appointed.

- The Somavamsis divided their kingdom into mandalas, each of which represented a province. A mandala was further subdivided into several bhuktis, with each bhukti subdivided into bhoga, khanda, and grama was the smallest unit.

Cultural significance of the Somavamsi rule

- The Somavamsis have made significant cultural contributions in a variety of ways. The Somavamsis embraced Varnashrama dharma, or the traditional division of society into four Varnas (Brahman, Kshatriya, Vaishya, and Sudra), and accorded Brahmanas the highest status.
- Women held a respectable position in Somavamsi society. Several of the Somavamsi queens accomplished significant tasks such as temple construction.
- Queen Kolavatidevi, Udyota Keshari's mother, built the Brahmeswar temple in Bhubaneswar. Nonetheless, women's status appears to have deteriorated during this time period.
- Prostitution and the Devadasi practise (dedicating maidens to temples) were prevalent during this period. Karnadeva, the last Somavamsi king, married Karpurasri, a dancing girl who was the daughter of a Mahari or Devadasi.

The Somavamsi rulers' religious life

- The rulers of Somavamsi were devout Saivites. They contributed to the growth and spread of Saivism by erecting Siva temples and generously granting land to Saiva temples, priests, and ascetics.
- Gagana Siva constructed the Someswar temple in Ranipur-Jharial with the assistance of Janmejaya I. Yayati-I constructed Mukteswar's magnificent Saiva temple.
- Yayati-II initiated the construction of the colossal Saiva temple of Lingaraj, which was completed by Udyotakeshari. While the Somavamsis were devout Saivites themselves, they continued the Bhaumakara tradition of religious tolerance. Other sects such as Jainism, Vaishnavism, and Saktism were tolerated.
- Digambara sect of Jainism flourished during this period. Navamuni and Varabhuja caves were carved by king Udyota Keshari for Jaina ascetics.

Architecture and Art

- The Somavamsis left an indelible mark on art and architecture. Odishan temple architecture reached its pinnacle of perfection in the Somavamsi period.Among the numerous temples constructed by the Somavamsis, Lingaraj, Brahmeswar, Mukteswar, and Rajarani are the most magnificent (all in Bhubaneswar).
- The Madala Panji gives Credit to Yayati I of building Vimala and Mahalaxmi temple inside the premises of God Jagannath Temple.

Promotion of Education

- During the Somavamsi period, there was a phenomenal growth in the field of Sanskrit learning and literature. The period's inscriptions attest to the scholars' proficiency in the Vedas, Vedanga, Smtitis, and Puranas, as well as in medical sciences, astronomy, grammar, poetry, history, political science, and logic.
- The land grants made possible the study of Sanskritic literature by the learned Brahmanas. Several Sanskrit scholars flourished during the Somavamsi period, including Sadharana, Purushottam Bhatta, Bhavadeva, Acharya Subhachandradeva, and Narayana Satakarni.
- Purushottam Bhatta memorialised King Udyota Keshari in a eulogy. Several of the Somavamsi kings were scholars. The Somavamsi inscriptions contain a number of Odia terms, including Khamba, Punya, and Machha. This period undoubtedly played a significant role in the development of the Odia language.

(Fig: Temple architecture during Somavamsis)

Medieval history of Odisha

- The region known as Kalinga, came under various powerful rulers during the medieval era. Among them were the **Ganga rulers, Gajapatis, Bhois** etc.
- The rule of **Mukundadeva of Bhoi dynasty** further gave rise to the Afghan rule in the region. Between the 11th and 16th Centuries CE, **Kalinga was gradually replaced by Odra Desa or Utkala and eventually Odisha**.
- After the **decline of Somavasi dynasty** in 10th century, the **Ganga dynasty** was established in Odisha. This dynasty greatly shaped up the medieval history of Odisha.
- The Medieval era saw the rise of strong empires in Odisha that lasted for many centuries and added to the art, architecture and culture of Odisha.
- The first among them was the Ganga or **Eastern Ganga Dynasty in 1038 AD**. It continued for 400 years.
- It was followed by **Gajapati Dynasty in 1434 AD** and continued for 100 years.
- **Bhoi Dynasty** was formed in 1541. It continued for 200 years.
- The **Karrani Dynasty** formed in **1568** was the first muslim empire in Odisha.
- It was short lived and was soon taken over by the Mughals. They(Mughals) **appointed Governors** to look after the administration of Odisha.
- Next was the **Naib Nazims of Bengal in 1703** after which Odisha went into the hands of the **Marathas**. After Marathas, Odisha faced **British rule**, which is included in Modern History of Odisha.

Eastern Ganga Dynasty (1038-1435 AD)

- The Ganga dynasty was a Hindu power on the Indian sub-continent. They are also known as Eastern Gangas.
- They ruled the whole of the modern day Indian state of Odisha. Their **capital** was known as **Kalinganagara**.
- **Anantavarman Vajrahasta V** in **1038 AD** strongly **established Ganga dynasty** in Odisha. By the end of the 12th century AD, **Anantavarma Chodagangadeva** (1078-1147) of the Ganga dynasty is credited with having ruled over the region extending from the **Ganga to the Godavari**.
- **Vaishnavism** received **royal Patronage** and Vaishnavite temple were built at **Mukhlingam, Shri Kurman, Simhachalam and Puri.**
- This empire strongly **prevented Muslim invasion**. During Ganga rule **Odishan temple architecture reached its zenith** with the construction of the famous Sun temple at Konark by Narasimhadeva I.
- Important rulers of Ganga Dynasty were Chodagangadevea (1077-1147 AD), Rajaraja II (1170-1190 AD), Anangabhimadeva III (1211-1238 AD) and Narsimhadeva I (1238-1264 AD).
- **Bhanudeva IV** (1414-1435 AD) was the last Ganga king. He was **betrayed by his minister** when he **went on to campaigns** against **Kapilesvara Routraya**.

- The rule of the Ganga Dynasty is considered the golden era. **The great poet Jayadeva** flourished during the **reign of Rajaraja II.**
- **World famous Sun temple (UNESCO World Heritage Site)** at Konark was built by **Narasimhadeva I**. Jagannath temple was completed by **Anangabhimadeva III** during the Ganga dynasty.

(Fig: Map of the Eastern Gangas)

Important Rulers of Ganga Dynasty

Anantavaraman Vajrahasta V (1038-1070)

- The Gangas were liberated from the clutches of the Somavamsi kings with the accession of **Anantavarman Vajrahasta V in 1038 CE** .
- He used titles such as '**Maharaja, Maharajadhiraja, Paramamahesvara, Paramabhattaraka, and Trikalingadhipati'** as the first independent Ganga king. His title'Trikalingadhipaif makes it abundantly dear that he unified Utkala, Kongoda, and Kalinga.
- He pursued a policy of matrimonial alliances in order to bolster his empire. His marriage to **Vinaya Mahadevi**, a Kalachuri princess, solidified his position in Southern India and compelled him to deal with the Somavamsis.
- He is presumed to have maintained diplomatic relations with distant neighbouring countries, which added to his glory.

Anantavarman Chodagangadeva

Anantavarman Chodagangadeva was a renowned Ganga dynasty king. He demonstrated his ability as a ruler by ruling Odisha for seventy years. Indeed, he established the Gangas dynasty in Odisha, which ruled until 1435 CE .

The name of Chodaganga Deva derived from his **mother Rajasundari** who was the daughter of **KulattungaChoda**.(Chola King)

The Chola War

- Chodagangadeva faced a **Chola threat** during the early years of his succession to power. This may have occurred as a result of **Chodagangadeva's marriage to Chodadevi**, the daughter of Virachoda, a son of Kulottungachoda and it was **against Kulottunga's wishes**, and as a result, his son **Virachoda** was removed from the governorship of Vengi.
- This prompted Virachoda to seek refuge at Chodagangadeva's court which resulted in Kulottungachoda's aggression. A war occurred between 1093 and 1094 CE. Chodagangadeva lost the Chola-occupied southern part of Kalinga.
- Again, the Cholas marched to Kalinga and engaged in combat with Chodagangadeva, who defeated them and took possession of Vengi. This resulted in the **Ganga dynasty** expanding westward up to **Vengi**.

Utkala's Subjugation

- Chodagandadevas interest in subjugating the Somavamsis of Utkala was piqued by their weakness. Chodagangadev at Corni copper plate grant states that he waged war against the kings of Utkala and Vengi concurrently. He first defeated the king of Utkala, whose name is **Karnadeva** in **Sandhyakaranandi's Ramacharita**.
- It is a fact that Chodagangadeva defeated **Karnadeva or Karna Kesari, the last ruler of the Somavamsi** dynasty. Following that, the Ganga empire expanded eastward to Utkala.
- Chodagandadeva annexed Vengi following the annexation of Utkala. Chodagangadeva's occupation of Odisha is believed to have begun around 1110 CE.

Relationship with the Bengali Palas

- After defeating Utkal and Vengi, Chodagandadeva defeated **Dandakabhuktit** and took control of the **capital city Aramya**.
- However, as revealed by the copper plate Vaidyadeva, Kumarapalas capable minister, offered a staunch resistance to the Odishan emperor.
- The **Nagari plate** contains information about **Chodagangadeva's accomplishments** in relation to Bengal.

Additional accomplishments

- According to his **Ronaki inscription**, he was known as **Maharajadhiraja, Trikalingadhipati, Sri Gangachudamani, Rajaparamesvara,Paramamahesvara, and Paramavaisnava**.
- Though Kalinganagara was the capital of his empire, he established **Sarangagarah** (near Baranga in Cuttack district) as another political capital. Kalinganagara has been identified by scholars as modern **Mukhalingam** on the banks of the Vamsadhara river in Andhra Pradesh's Srikakulam district.
- Additionally, he constructed several forts at **Jaipur Kataka, Amaravati Kataka (near Chhatia), Choudwar Kataka, and Sarangagarh Kataka** among others.

Supporter of literature and education

- He was an ardent supporter of literature and education. His inscriptions attested to his extensive knowledge of **Sanskrit, Odia, and Telegu literature**. He was also well versed in **Vedic lore**.
- He demonstrated his artistic ability through fine arts and poetic composition.. His construction of the Jagannath temple in Puri and his efforts to unite all religious faiths under a single cult. i.e. the Jagannath cult was a watershed moment in Odisha's religious history.

In the art and architecture worlds

- Chodagangadeva made significant contributions to the fields of art and architecture. He began construction of the great **Jagannath temple in Puri**, which was **completed by Anangabhimadeva Ill**. Chodagangadeva was also instrumental in the construction of several forts in strategic locations to safeguard his vast empire from the onslaught of enemies.

Chodagangadeva's illustrious career came to an end with his death in 1147 CE. In 1150 CE, his wife Kasturikamodini constructed a Jagannath temple in Tekkali to commemorate her late husband.

Anangabhimadeva III

In 1211 AD, Rajaraja-Ill was succeeded by his son, **Anangabhimadeva-III**. He ascended to power at a time when **Muslim rule in Bengal** posed a threat to the Ganga kingdom in Odisha's security.

On the other hand, the **Kalachuris were the Gangas' traditional adversary**. Simultaneously, the Chola Empire was collapsing in the south. This was the case when Anangabhimadeva III ascended to the Gangas throne.

Defending against Muslim invasion

- Anangabhimadeva III had to contend with the violent march of the Muslim army of Bengal, led by **Ghiyas-ud-din lwar**, who ascended the throne in 1215 A.D.

- ❖ According to the Tabaqat-i-Nasiri, Ghiyas-ud-din I was the **Khilji ruler** who ruled over **Jajnagar, Kamrup, Tirhut**, and several other locations.
- ❖ Between 1211 and 1215 A.D., it is known that Angangabhimadeva fought Ghiyasud-din lwaz, defeated him, and **rescued Odisha from the Muslim threat**.

Conquest of the tracts of Sambalpur, Sonepur, and Bolangir

- ❖ Anangabhimadeva Ills crowning achievement as a conqueror was his **victory over the Kalachuris**. According to the **Chatesvara inscription**, Vishnu **(Anangabhimadeva Ill's Brahmin minister)**, defeated the **king of Tumanna** on the bank of the river Bhima, on the outskirts of the Vindhya hills.
- ❖ The location is most likely **South Kosala**, which was ruled by the Kalachuris . Anangabimadeva III crossed swords with **Dakshina Kosala** in order to put an end to the Ganga-Kalachuri conflict that began during Chodagandadeva's reign. This victory of the Ganga monarch annexed a large portion of the **Sonepur-Bolangir-Sambalpur tract**.

Matrimonial alliance

- ❖ Anangabhimadeva III desired a **matrimonial alliance with the Kalachuris** in order to maintain the far-flung Ganga empire, and in order to accomplish that goal, he married his **daughter Chandrika** to the valiant **Kalachuri prince Paramadrideva**.
- ❖ This matrimonial alliance brought an end to the long-standing animosity and hatred between the Kalachuris and the Gangas.

Kanchipuram and Srirangam Invasion

- ❖ **Ganapati, the Kakatiya king**, invaded the Chola empire, taking advantage of the Cholas' weakness. Ganapati's records indicate that he ruled over the **coastal districts east of Warangal and Kalinga**.
- ❖ This political development compelled Anangabhimadeva to intervene in southern Chola politics. He marched his vast army into Kanchipuram and Srirangam, conquering them.

Capital Transfer

- ❖ According to the Kanchipuram Allalanatha temple inscription, Anangabhimadeva Ill relocated his capital from **Kalinganagar to Abhinava Varanasi Kataka (Cuttack)** on the banks of the river Mahanadi.
- ❖ Previously, Chodagangadeva established **Sarangagarh** as a **second centre of political activity** for the Ganga empire, but Anangabhimadeva relocated the capital entirely to a central location such as Cuttack. He named it **Varanasi**, the Hindus' holiest pilgrimage site.

His construction accomplishments

- ❖ According to the **Kanchipuram inscription**, he constructed a new capital called Abhinava Baranasi Kataka. The great king established a temple for **Lord Purushottam and two Siva temples** in his new capital, as per the Nagari grants issued in 1230-1231 AD. The Madalapanji attributes the construction of the Puri temple of Lord Jagannath to Anangabhimadeva-III.

Additional accomplishments

- ❖ Anangabhimadeva III had a high regard for **Saivism and Saktism as well**. He is mentioned in the **Draksharam inscription** of 1216 A.D. as the deputy of Purushottama, Rudra, and Durga.
- ❖ On the Nagari plate, he is credited with commemorating Hiranyagarbha and Tulapurusa Mahadana.
- ❖ The **Chatesvara inscription** makes reference to the construction of roads, tanks, houses, and temples for his subjects' general and religious needs.
- ❖ During his reign, the **total land revenue** collected was **four crores and forty-three lakhs of tankas**. The revenue thus accumulated was unquestionably spent on the welfare of his people.

The significance of preserving historical sites

- ❖ Anangabhimadeva set the precedent for **preserving historical sites in mediaeval Odisha for the first time**. His Lingaraja temple inscription records that he donated five vatikas of land to a potter for repairing of the temple.

Patron of education

- ❖ He was also an ardent supporter of education. He bestowed lands on Brahmanas who were well versed in the **Vedas, Puranas, and Vyakaranas, as well as on mathas**, which were centres of education, religion, and culture at the time.
- ❖ According to the **Nagari plates**, Anangabhimadeva III ruled his empire in **accordance with Dharma and Niti texts**. In 1238 AD., Anangabhimadevam III died.

Bhanudeva IV (1414-1435 CE)

- ❖ Bhanudeva IV, the final Ganga king, ascended the throne following **Narasimhadeva IV's death in 1414**.
- ❖ As the **Reddi Empire** was already in decline, Bhanudeva IV attacked the Reddy territory in collaboration with Devaraya I, the king of Vijayanagara then **Allada Reddi of Rajahmundry** was forced to negotiate peace with both the **kings of Utkala and Vijayanagara**.
- ❖ The **Chandra kala Natika of a great Odia poet, Viswanath Kaviraj** attributes the conquest of Gauda to Bhanudeva IV (Bengal).
- ❖ In his southern campaign against the Reddis, he was **betrayed by his trusted minister, Kapilesvara Routraya** and ascended the throne with the assistance of the Brahmins. Thus, the Ganga dynasty came to an end, bringing an end to the Gangas glorious reign.

Art and Architecture During the Ganga Period

- ❖ The art and architecture of Odisha reached the zenith of glory in the constant and strenuous building activities by the great Ganga monarchs.
- ❖ The Ganga rulers built two unrivaled and beautiful monuments, the **Jagannath temple of Puri and the Sun temple of Konark.**
- ❖ These two temples are remarkable for their massive structures, architectural skill, fine ornamentation and beautiful images representing animals, gods, goddesses, episodes from **mythology and erotic partners** (Mithuna).
- ❖ Nagara style temples were built during this period that had **Shikharas, Amlaka, Mandap**. Examples of Nagara style are Lingaraj temple, Mukteswara temple and Parasuramesvara temple.

Administration Under Gangas

The Eastern Ganga dynasty, also known as the Ganga dynasty of Kalinga, was a medieval Kalingan dynasty that ruled over parts of present-day Odisha from the 11th to the 15th century. The administration of the Eastern Ganga dynasty was organized and efficient, with a focus on governance, infrastructure development, and the promotion of art and culture.

- ❖ **King as the Supreme Authority**: The king was the **supreme authority** and held the highest power in the administration. He was responsible for making major decisions, maintaining law and order, and overseeing the overall governance of the kingdom.
- ❖ **Subordinate Officials**: The administration comprised a **hierarchical structure** with various officials assisting the king. These officials held different ranks and were responsible for specific administrative tasks. They included **Mantri (ministers), Purohit (Priest), Yuvaraja, Sandhivigrahika, Senapati (military commanders), Dauvarika and other functionaries**.
- ❖ **Revenue Administration**: Revenue administration played a crucial role in the governance of the Eastern Ganga dynasty. The kingdom was divided into **administrative units** called **Bhuktis**, which were further divided into **Vishayas or provinces**. The provinces were divided into **political divisions as Panchali and Bhoga** .Revenue officials collected taxes, maintained land records, and ensured the smooth functioning of the revenue system. A variety of taxes like **bheta, voda, paridarsana** etc were collected during the rule of Ganga dynasty.

- **Infrastructure Development**: The dynasty emphasized infrastructure development, which included the construction and maintenance of **roads, canals, reservoirs, and other public works**. These projects facilitated trade, communication, and irrigation, leading to economic development and increased agricultural productivity.
- **Patronage of Art and Culture**: The Eastern Ganga dynasty was known for its patronage of art, literature, and culture. Kings and nobles actively supported scholars, poets, artists, and architects, leading to the flourishing of **Odia literature, temple architecture, sculpture, and other artistic endeavors**. Temples and educational institutions received royal patronage, further promoting cultural and intellectual activities.
- **Local Governance**: The dynasty encouraged local self-governance through the **system of village assemblies called Sabhas and local councils known as Samitis**. These bodies dealt with local issues, maintained law and order, and resolved disputes at the grassroots level.

Gajapati Dynasty

- The Gajapatis were a **medieval Hindu dynasty** that ruled over Kalinga from 1434-1541 AD. The Gajapatis were the **rulers of the Suryavamsi lineage**.
- The rulers of this dynasty were not only great monarchs, but also great lovers and patrons of art and literature.
- The renaissance in Oriya literature is traced from this period. It was almost the last Hindu kingdom of India.
- The Gajapati dynasty was **founded by Kapilendra Deva.**He was also known as Kapilendra Routray or Sri Kapilendra Deva.He was the most powerful Hindu king of his time.
- Under him,Odisha became a vast empire stretching from the **lower Ganga in the North to the Cauvery in the South**. Sarala Dasa, the Odia poet wrote Mahabharata in Odia language, during this period.
- Other important rulers were Purushottam Deva (1467-1497AD) and Prataparudra Deva (1497-1540 AD).
- **Kakharua Deva** was the last ruler of this dynasty.He was killed by Govinda Vidyadhara (his minister) in 1541. **Sri Chaitanya, the famous Vaishnav saint** of Bengal, came to Odisha during the reign of **Prataparudra Deva**.

The Ganga dynasty was succeeded by another glorious dynasty known as the Suryavamsi Gajapatis. Political anarchy reigned in Odisha from the middle of the fourteenth century A.D. and the emergence of a powerful military leader named Kapilendradeva, who overthrew the Gangas and established the Suryavamsi dynasty (solar dynasty).

- The Suryavamsi rulers traced their ancestry all the way back to the Sun God. The title **'Gajapati' or 'Lord of elephants'** was invariably bestowed upon the dynasty's rulers.
- Previously, some Eastern Ganga rulers bore the title 'Gajapati; but they were not well-known as Gajapati rulers. Perhaps the rulers of this dynasty owed a great deal of their royalty to their possession of a large number of elephants.

Important rulers of Gajapati dynasty

Kapilendra Deva

- Kapilendra Deva was the founder of the Suryavamsa Gajapati Empire that ruled parts of eastern and southern India, including present-day Odisha as the center of his empire.
- He had staged a military coup against the preceding and the last Eastern Ganga dynasty ruler Bhanu Deva IV and overtook the throne as the king was weak and had lost territories to the south.
- His name is also written as Kapilendra Routray or Sri Sri Kapilendra Deva. In claiming descent from the Surya Vamsha (Sun dynasty) of the Mahabharata, he also took the title shri shri ...(108 times) Gajapati Gaudeshwara NabaKoti Karnata Kalabargeswara.

- This title literally meant the lord of Bengal (Ganda), of Karnataka region or Vijayanagara, the lord of Gulbarga and of nine crore subjects.

Purushottama Deva

- Vira Pratapa Purushottama Deva was the second Gajapati emperor of Odisha who ruled from 1467 to 1497 C.E. lie was the second ruler from the Suryavamsa Gajapati Empire.
- His father Gajapati Kapilendra Deva Routaraya chose him as his heir to rule Odishan Empire at the banks of river Krishna where he breathed his last.
- This decision infuriated the elder brother Hamvira Deva who had fulfilled the task of conquering the southern territories and expeditions against the kingdom of Vijayanagara.
- Purrushotama Deva is also the lead character of the legend of Kanchi Kaveri Upakhyana (poem) written by the poet Purushottam Das in sixteenth century and later translated to Bengali by the Bengali poet Rangalal Bandyopadhyay. This legend is also popular among the Hindu devotees of the Jagannath worship tradition of Odisha.

Prataparudra Deva

- Prataparudra Deva was the third Gajapati emperor of Odisha from the Suryavamsa Gajapati Empire started by his grandfather Kapilendra Deva Routaraya.
- He ruled from the year 1497 to 1540 CE. Besides being a ruler, he was a devout Vaishnava and adherent of the famous saint, Sri Chaitanaya who arrived in Odisha during his rule.
- His life was extremely occupied with overwhelming military campaigns in defense of his inherited territory from three frontal invasions by the enemy states Vijayanagar, Hussain Shahi dynasty of Bengal and Qutb Shahi dynasty of Golconda.
- He lost large portions of his territory to the neighboring enemy states initiating the dissolution of Odisha's military hegemony and imperial status that continued for nearly a period of 600 years before him.

Suryavamsi Administration of Medieval Odisha

The Kingship Theory

- Since Kapilendra's reign, the Suryavamsi kings have been known by lofty titles such as Maharajadhiraja,Paramesvara,Gajapati, Gaudesvara, and Navakoti Karnataka Kalavargesvara.
- Kapilendra assumed these titles following his conquests of Bengal, the Bahamani kingdom, and the Vijayanagara empire, and they were all continued by his son and grandson, as well as by the Bhoi rulers.

Ministerial Council

- The king was assisted in carrying out his duties by a large number of ministers and officers. Among them were the Amatyas (ministers), Mantri sreni siromani (Ministers' Head), Sandhivigrahi (Minister of War and Peace), Sena-narendra (Army Chief), Vahinipati (Army Leader), Rautaraya (Army Captain), Kathaghara, and Samantaraya. Pariksha (Treasury Secretary), Mudra Hasta (Seal bearer). Lenka Budha (Chief priest of the temple of God Jagannath). Srikarana (accounts writer), and so forth.

Revenue from land

- The Gajapati period's land revenue system was highly developed. The land was measured and a tax assessment was made in accordance with the measurements.
- Guntha (20 Cubits square). Maria (25 Gunthas) and Bali (20 Maros) were used to denote distinct land units. The crown lands were divided into Khanda and Bisi and were administered by two hereditary officers known as Khandadhipati and Bisayee.
- To facilitate revenue collection from villages, the king appointed a headman known as a pradhan or Bhoi.During natural disasters, the state provided seeds to assist peasants in continuing their cultivation.

The Gajapati rulers' military organisation

- The Suryavamsis inherited a well-organized military system from the Gangas, which they enhanced and developed into a very strong force, which accounted for their success in establishing an empire.
- Odisha was virtually transformed into a military state during the reign of Kapilendradeva, with all castes and communities called upon to render military service in times of emergency.

System of justice

- When it came to the judicial system of the time, it was quite effective in carrying out its duties.
- Criminal justice was severe. Gopinatha Badajena, a revenue officer, was prosecuted and imprisoned (an instrument to give torturing death by putting a man under two swords).
- Similarly, Rama Patra received a death sentence. As a result, criminals faced severe penalties for their crimes.

Provincial government

- Provincial administration was quite efficient under the Gajapati kings. The empire was divided into Dandapata or Rajya provinces. Governors of these provinces were referred to as Parikhas or Rajas.
- Provinces were subdivided into simas, which were further subdivided into sthalas or muthas, each of which contained a few villages, and the lowest administrative unit was the village (grama).

The Samanta Rajas

- Additionally, the Gajapati empire was divided into fragments, each under the control of a Samanta or feudal lord. It is obvious that feudalism flourished under Gajapati rule.
- Among the feudal lords, the Matsyas of Oddadi, the Suryavamsis of Nandapur, and the chiefs of Panchadharala, Palkonda, and Narasapur should be mentioned..

Fortifications

- Forts were critical components of the Gajapatis' military system. The Odishan kings occupied existing forts or built new ones throughout their empire.

Invasions during Gajapati Reign

Krishnadevaraya's Invasion

- In 1512 AD, Krishnadevaraya attacked Udayagiri fort and captured it. This fort was a great strong hold of the Odishan army in the South.
- After this, Krishnadevaraya proceeded towards Odisha and reached Simhachalam. Prataparudra Deva concluded peace with Krishnadevaraya by Peace Treaty according to which Krishnadevaraya married the daughter of Prataparudra Deva, Jagamohini.
- As a result of this Peace Treaty, river Krishna was marked as the line of demarcation between Vijayanagara empire and that of Prataparudra Deva.

Quli Qutb Shah's Invasion

- Quli Qutb Shah, a general of Sultan Mahmud Shah of Bahamani kingdom invaded the Southern province of Odisha in 1522 AD.
- Prataparudra Deva, with the help of his army, defeated Quli Qutb Shah and drove him back to Golkunda.
- On this occasion, he built the temple of Mangalagiri on the bank of river Krishna.

Oriya Literature Under Gajapatis

- The keen interest of the Gajapati kings, patronisation of poets and the influence of Vaisnavism prepared the ground for the progress of vernacular language and literature. Due to the contribution of Sarala Dasa (a poet of 15th century), the literary works produced during that time were known as the literature of Sarala Yuga.
- The first great poet of Odisa is the famous Sarla das who wrote Mahabharata .Sarala Maharashtra has 1,52,000 verses compared to one lakh in the Sanskrit version of Mahabharat.

Bhoi Dynasty (1541-1558 AD)

- The Bhoi dynasty was founded by Govinda Vidyadhara in 1541 after killing Kachera Deva, last ruler of Ganapati dynasty.
- During this period, the kingdom came under conflict with neighboring kingdoms and witnessed civil wars.
- Govinda Vidyadhara signed Treaty with Sultan of Golconda. North of Godavari belonged to Bhai dynasty.
- This dynasty ruled Odisha for about 170 years in Khurta.
- Important rulers of Bhai dynasty were Govinda Vidyadhara, Raghu Hanja Chhotray, Chakrapratap, Narasimha Jena and Raghuram Jena. This dynasty faced many internal rebellions.
- Mukunda deva, a minister of Chakra Pratap killed two Bhoi kings and declared himself the ruler in 1560.
- Later Ramachandra Banja revolted against Mukundadeva. Suleiman Khan Karrani attacked Khurta in 1568 AD in which Mukunda Eva was killed.
- Thus, Odisha came under the Muslim control. This was followed by Mughal-Afghan conflict and Bhai dynasty continued its rule over some parts of Odisha (Khurram region) but their power declined continuously.
- This period also saw the destruction of many Hindu temples including. The Sun temple and Jagannath temple and downfall of the flourishing Oria literature.

Karrani Dynasty (1568-1589 AD)

- In 1568, Odisha came under the control of Sulaiman Khan Karrani of Karrani dynasty, who was the Sultan of Bengal.
- He was the first to establish Muslim rule in Odisha. He transferred his capital from Gaur to Tandah.
- Sulaiman Khan Karrani appointed Lodi Khan and Qutlu Khan Lohani a governor of Odisha and Puri, respectively.
- His son Daud Khan Karrani was the next ruler of Karrani Dynasty. He invaded the South-Western regions of India.
- In 1575, he fought the battle of Tukario against Mughals in which he was defeated.
- In the Treaty of Katak, he retained only Odisha while Bengal and Bihar went to Mughals.
- In 1576, at the Battle of RajMahal he was defeated and executed.
- Thus, Odisha went into the hands of the Mughals. Kalapahar, a hindu general of Sulaiman Karrani brought large scale destruction to temples.
- He made the victory of Karrani easier. He was known for ruthlessly killing the people.

Mughal Dynasty in Odisha

- Mughal rule in Odisha begins with the arrival of Raja Mansingh, Akbar's Rajput General. In 1590,Qutlu Khan Lohani, an officer of Daud Khan Karrani declared himself independent and assumed the title of 'Qutlu Shah'.
- Nasir Khan, the son of Qutlu Shah was appointed the Governor of Odisha and surrendered the region of Puri.
- Mansingh, the Governor of Bihar attacked Nasir Khan and decisively defeated him on 18th April 1592. By 1593,Odisha came under the Mughal empire and was a part of Bengal Subah.

Odisha under Akbar and Jahangir

- Under Akbar's reign, Odisha was divided into five sarkars, Jaleswar (including Midnapore), Bhadrak, Cuttack, Chika Khol and Raj Mahendry Dandpat.
- Akbar mostly followed a policy of non-interference in the local chieftain's matters. But Jahangir followed a different policy.
- Under him, Odisha was made into a separate Subah and a Governor, titled Subahdar, ruled in the name of the Mughal emperor.

- Under Jahangir's reign, Quasim Khan (1606 AD), Kalyan Mal (1611 AD), Mukarram Khan (1617 AD), Ahmed Beg (1621) became the Governor of Odisha.

Odisha under Shah Jahan

- In 1628 when, Shahjahan became the Mughal emperor, he appointed Muhammad Baqar Khan as the Governor of Odisha.
- After 1645, Zaman Teharani was appointed as the Governor of Odisha.
- During Shah Jahan rule, the administration seat was at Cuttack

Odisha under Aurangzeb

- In 1659, after the war of succession, Aurangzeb ascended the throne. During this period, several chieftains in Odisha declared themselves independent.
- Khan-i-Duran was appointed the Governor of Odisha under Aurangzeb (1660-1667).
- During this period, he defeated several rebel chieftains and defeated Mukundadeva I, the then king of Khurda.

Odisha under the Naib Nazims of Bengal

- During Aurangzeb's reign, the Mughal empire passed through many threatening circumstances caused by the Qutb Shahis and Adil Shahis of Deccan, Sikhs, Rajputs and several other local chiefs.When Murshid Quli Khan took over the charge of the administration, Odisha passed into the hands of the Naib Nazims of Bengal.
- Some major Naib Nazims of Bengal were as follows:
- Murshid Quli Khan-I Murshid Quli was assigned with the charge of Naib Subahdar and Faujdar of Odisha and finally in 1703 AD, he was given the independent charge as Subahadar of Odisha.
- Suja-ud-din Muhammad Khan The revenue collection from the people of Odisha was an exploitative measure of Suja-ud-din Muhammad Khan, who sent a large amount of it to the Delhi Court for securing his position.
- Muhammad Taqi Khan Taqi Khan became the deputy Governor of Odisha in 1727 Taqi Khan built a Qadam Rasul at Balasore having a pond and a garden attached to it. He also attacked the Jagannath temple at Puri.
- Mushid Quli Khan II Murshid Quli Khan II, another son of Suja-ud-din, was made the deputy Subahdar to look after the administration of Odisha in 1735AD.
- He revived the worship of lords in the grand temple at Puri under the leadership of the king of Khurda.
- Alivardi Khan: He defeated Sarfaraz Khan in the Battle of Giria and Odisha came under the rule of Alivardi. Alivardi appointed Sayyid Ahmad as the Governor of Odisha and left Gujar Khan, one of his trusted generals to assist the Governor in discharging the administration.

Administration of the Naib Nazims

- From the administration point of view, Murshid Quli Khan separated Midnapore from the Subah of Odisha. He made revenue settlement in six Sarkars namely,
- Jaleswar, Remuna, Basta, Golapara, Malghetia and Mazkuri. During the rule of the Naib Nazims, the Muslim monuments were built in Cuttack and Balasore.
- The local participation in the administration was a general feature during this period. In military administration, the soldiers were recruited from this land

Odisha under the Marathas

- The Maratha administration of Odisha effectively began in the year 1751 AD Raghuji Bhonsle I became the new master of the territory and a new system of government was put into operation. The Maratha rule started with the Peace Treaty of 1751.
- The Marathas divided Odisha into two broad political divisions:
- The Mughalbandi comprised the coastal districts and was divided into 150 Parganas and placed under 32 Revenue Commissioners or Amins.

- The Garhjat This region covered the hill tracts of Odisha and was allowed to be ruled by 24 tributary chieftains, who paid light tributes to the Maratha Government.

Maratha Subahdars in Odisha

- Sheo Bhatt Sathe was the first Maratha Subahdar in Odisha. He collected Chauth from the Nawab of Bengal. After Battle of Buxar, Sheo Bhatt failed to pay his arrear to Januji Bhonsle, hence, he was dismissed in 1764.
- The next Subahdars in that order were Sheo Bhatt, Chimma Sau, Bhawani Pandit, Shambhaji Ganesh, Babuji Naik, Madhoji Hari and Rajaram Pandit.
- Odisha also witnessed the Anglo-Maratha conflict between the Marathas and Governor General Warren Hastings.
- The last representative of Maratha inOdisha was Sadashiv Rao appointed in 1793.

Maratha Administration in Odisha

Throughout the Maratha and Mughal periods, Garjat states paid tribute to the Raja of Nagpur. The Marathas ruled the remainder of Odisha, namely the coastal plain areas from Suvamarekha in the north to Chilika in the south, popularly known as Moghulbandi.

In Odisha, the Maratha administration was a carbon copy of the Mughal. They desired to preserve the fabric of Mughal design. However, the Maratha Governors' massive exploitation made their rule unpopular in Odisha.

Division of the Maratha Empire in Odisha

In Odisha, the Maratha administration was a legacy of Mughal rule. Odisha was divided into two political divisions: the Garjat, which comprised twenty-four tributary chieftains, and Mughalbandi, which encompassed the coastal tract extending from Suvarnarekha in the north to the Chilka lake in the south.

Maratha Administration in Garjat states

- The king of Khurda was the most powerful of the twenty-tour feudatories, but the Rajas of Kanika, Dhenkanal, Ranapur, Baramba, Athagarh, Kujang and Mayurbhanj retained their relative importance during the Marathas' reign.
- The Maratha governors stayed out of those chiefs' internal affairs. Additionally, the feudatories were not punctual with their payments to the Maratha Subenders.

Administration in Odisha's Mughalbandi district

- The Mughalbandi was subdivided into 150 Paraganas, each of which was administered by 32 Amils. The Amil or Revenue Commissioner was responsible for assessing revenue and charging different officers with the responsibility of collecting revenue.
- Chaudhuries, Kanungoes, or Talukdars were his hereditary revenue collectors, each in charge of a taluk or sub-division. The government's demand for revenue was based on the amount of land that was actually under cultivation.

The Marathas' civil and military administration

- Subahdar was the ruler of this lands civil and military administrations. Kiladar worked for him when he was in charge of the Barabati fort in Cuttack.
- There were a few faujdars who were subordinate to the Subahdar and controlled a few chaukis (outposts).
- A thanadar was the head of a Chauki and Amil was tasked with the responsibility of investigating and prosecuting civil and criminal cases.

Paddy exports

- As is the case today, paddy was grown in vast quantities and was a valuable export item to Bengal and Madras via the small ports of Golrah, Harishpur, Bishenpur, and Manikpatna.
- Along Odisha's sea coast, salt was abundantly manufactured.

Trade ties with other regions of India

- Odisha was well connected by road to Bengal, Madras, and Nagpur during the Maratha rule. From Cuttack, a well-known road connected Bengal to Bhadrak, Balasore, Jaleswar, and Midnapur via Bhadrak, Balasore, Jaleswar, and Midnapur.
- From Nagpur to Sambalpur, there were two roads. From Cuttack, a road connected Madras via Puri, Ganjam, Burgun, Tekkali, Kalingapatanam, Chicacole, and Visakhapatanam.

Policy towards Jagannath temple of Puri

- Marathas introduced the Pilgrimage tax for the first time in the state, which was charged from the visiting tourists.Grants were allotted for repairing of temples.
- The temple of Jagannath was brought under direct management of the Maratha Governers with special attention paid for its preservation and maintenance.
- The great festivals at Puri received total government patronage. Marathas were responsible for popularising Rath Yatra.

Causes and Consequences of Anglo Maratha War

The Anglo-Maratha War had significant consequences for the region of .This conflict, which took place between the British East India Company and the Maratha Empire in the late 18th century, had both immediate and long-term effects on Odisha.

Causes of the Anglo-Maratha War in Odisha:

Expansionist Policies: The British East India Company sought to expand its territorial control and influence in India. This led to conflicts with various Indian powers, including the Marathas, who were one of the dominant regional powers in the country.

Territorial Disputes: The Marathas had claims over Odisha and its surrounding areas. The British East India Company, on the other hand, aimed to establish its authority and control over these regions, resulting in territorial disputes.

Strategic Interests: Odisha was strategically important due to its location and resources. The British wanted to secure access to the rich resources of Odisha, such as its mineral wealth, fertile lands, and ports, which could strengthen their economic and military power.

Consequences of the Anglo-Maratha War in Odisha:

British Control: The British East India Company emerged victorious in the war and established control over Odisha. This marked the beginning of British colonial rule in the region, which lasted for nearly 200 years until India gained independence in 1947.

Administrative Changes: The British introduced significant administrative reforms in Odisha. They established a new system of governance, including the introduction of British laws, taxation, and land revenue policies. The British also established a new capital at Cuttack in 1803.

Economic Exploitation: Under British rule, Odisha's resources were exploited for the benefit of the British Empire. Industries such as mining, agriculture, and trade were developed to serve the British interests, leading to the exploitation of local resources and the impoverishment of the indigenous population.

Social and Cultural Impact: British rule brought about significant social and cultural changes in Odisha. The traditional socio-cultural fabric was disrupted, and the introduction of Western education, language, and legal systems had a profound impact on the society of Odisha.

Resistance Movements: The people of Odisha, like many other parts of India, resisted British colonial rule. Several uprisings and rebellions took place against British authority, such as the Paika Rebellion of 1817, which was led by the local warrior class.

Preservation of Heritage: Despite the challenges of British rule, Odisha's rich cultural heritage was not completely erased. The temples of Bhubaneswar, Puri, and Konark, which are renowned for their architectural and artistic brilliance, were preserved and continue to be major tourist attractions today.

The Anglo-Maratha War in Odisha led to the establishment of British colonial rule, resulting in significant administrative, economic, and social changes in the region. While the war had immediate consequences, its long-term effects continue to shape the history and development of Odisha.

Socio-economic & cultural life in medieval Odisha (Gajapati Rule)

Social life in mediaeval Odisha was marked by change and continuity, with the Gajapati's reign playing an important role in preserving the social framework. Along with the four basic castes, other sub-castes arose over time, adding to Odisha society's diversity. The caste system was a key element, supporting societal harmony and tranquility by encouraging interaction among the many castes and sub-castes.

Social Life

- The Suryavamsi Gajapatis embraced the Varnashrama system, with Brahmins maintaining their ascendancy in social life, administration, religion, and learning.
- They held important positions in the government and enjoyed liberal patronage from the Gajapatis. Kapilendra, in particular, held great reverence for Brahmins and was willing to give them everything.
- The Kshatriyas occupied a position in society just below the Brahmins, while the Vaisyas, belonging to the trading class, engaged in activities such as cultivation, cowherding, trade, and commerce.
- The prosperity of the land largely depended on the Vaisya community. Additionally, the Kayasthas or Karanas held a dominant position in medieval Odisha.

Position of women

- In terms of women's status, it appeared to have declined compared to the earlier period.
- The polygamous nature of the Suryavamsi monarchs, who had multiple queens and concubines, and the prevalence of the Purdah (veil) system were notable aspects.
- Despite the elevated position of women in society, the practice of Devadasi was a stain on their status.

Economy

- Land revenue, collected in kind, served as the major source of income for the Gajapatis.
- They also imposed various other taxes, including taxes on salt, cowry, seed oil extraction, and marriage.
- Famine occurrences were recorded in Odisha during the Suryavamsi period, as mentioned in the Madalapanji.
- The period saw the use of gold, silver, and cowry coins, and Odisha continued its overseas trade as before.

Cultural life

- During this period, the cultural life of the people in Odisha was vibrant and illustrious. Vaishnavism emerged as the dominant religion, shaping the religious practices of the populace.
- The Gajapati kings played a significant role in enriching the cultural landscape by generously supporting religion, art, architecture, and literature. Religion held great importance in the cultural fabric of Odisha, with Vaishnavism flourishing alongside other faiths.
- Jagannath worship became central to Vaishnavism in Odisha, and its popularity grew under the influence of the Pancha-Sakhas, a group of five Odia poets.

- Despite the relatively short rule of the Surya Vamsi rulers, lasting only 105 years, Odisha reached the zenith of its success.
- These monarchs not only displayed greatness in their governance but also acted as ardent patrons and lovers of art, architecture, and literature.

Art and Architecture

- Several architectural marvels stand as testimony to their patronage. For instance, an inscription in the half-ruined temple near the Papanasini tank in Bhubaneswar attributes its construction to Kapilendra Deva. Purusottama Deva, on the other hand, built the Sundara Madhava temple in Purusottampur, Ganjam district.
- During his reign, it is believed that two horses, Jagannatha and Balabhadra, with their riders, were placed near the southern gate of the Jagannath temple.

Literature

- Literature also flourished during the Suryavamsi rule. The Odia literature, which had its origins with
- Sarala Mahabharata during Kapilendradeva's reign, progressed significantly under subsequent rulers.
- Sanskrit literature also thrived, with Kapilendradeva being a proficient scholar in Sanskrit. Purusottamadeva's monumental work, Abhyinava Gitagovinda, consisting of 800 verses, highlighted his literary prowess.
- Prataparudradeva, the last Gajapati king of Odisha, was renowned for his poetry and writings. His works, such as Sarasvativilasam, Kautuka Chintamani, Nirnya Samgraha, and Praudha Pratapa Martanda, were splendid literary creations of that era.
- The period following Sarala Das is known as the Panchasakha Yuga (Age of the Panchasakhas), named after five celebrated individuals: Balarama Das, Jagannatha Das, Ananta Das, Achyutananda Das, and Yasobanta Das.
- The writings of these Pancha Sakhas were revolutionary, aiming to eliminate caste distinctions and bridge the gap between social classes.
- The literary flow that began with Sarala Das continued to progress during the Panchasakha age, reflecting the progressive trends in Odia literature.
- Thus, the rule of the Suryavamsi Gajapatis stands as a significant milestone in the history of medieval Odisha, leaving an indelible mark on its cultural and literary heritage.

Influence of Muslims rule

- Muslim rule in Odisha was primarily limited to the coastal districts, but its impact on the socio-cultural life of the region was significant.
- The influence of Islamism was noticeable, and it left its imprint on Odia language and literature. Persian and Arabic vocabulary made its way into the Odia language, with over 2,000 words borrowed from Islamic languages. This cultural exchange led to Muslim scholars and poets, like Bhatta Mahapatra in Akbar's court, contributing to the Odia musical tradition.
- The interaction between the Hindu and Muslim communities fostered a sense of harmony, resulting in syncretic religious practices. The Satyapiri cult, which emerged in the 18th century, was an example of such syncretism.
- Shrines such as the Kadam Rasul in Cuttack, the tombs of Baba Bukhari in Puri, and Bhogakhia Pir in Balasore received veneration from both communities. Cultural events like the Mughal Tamasa in Bhadrak were enjoyed by people from diverse backgrounds.
- Islamic literature also found its place in Odisha. Original works in Arabic, Persian, Turkish, and even Urdu were translated into Odia.
- The influence of Persian was particularly notable, with poets like Abhimanyu Samant Singhar, Baldev Rath, and Upendra Bhanja incorporating its language and imagery into their works. Notable figures like Fakir Mohan were directly influenced by Islam, as his name suggests. Poets such as Salabeg and Uzir Bag composed numerous devotional songs, or Bhajanas, dedicated to Lord Jagannath and Radhakrishna in Odia literature.

- Overall, the impact of Islamism on the Odia language and literature was profound. It brought new linguistic elements, cultural exchanges, and enriched the literary landscape, reflecting the diverse influences shaping Odisha's cultural tapestry.

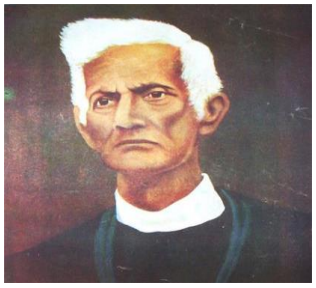
Socio cultural development of Odisha

- Odisha, located on the eastern coast of India, has a rich socio-cultural heritage that has evolved over centuries. The state's culture is influenced by its history, religious practices, art forms, festivals, and social customs. Here are some significant socio-cultural developments of Odisha:
- **Art and Architecture:** Odisha is renowned for its magnificent temples and architectural marvels. The state is famous for its ancient temples like the Jagannath Temple in Puri, Konark Sun Temple, and Lingaraja Temple in Bhubaneswar. These temples exhibit exquisite craftsmanship and sculptural work, reflecting the rich artistic heritage of the region.
- **Odissi Dance:** Odissi is one of the classical dance forms of India, originated in Odisha. It has its roots in the temples of Odisha and has gained global recognition for its graceful movements, expressions, and intricate footwork. Odissi dance has evolved over the years and continues to thrive as a prominent cultural art form.
- **Language and Literature:** Odia is the official language of Odisha and is widely spoken by the people. Odia literature has a long history dating back to the ancient period, with notable works like the 'Mahabharata' by Sarala Das and 'Katha O Kahani' by Fakir Mohan Senapati. The famous poet Kabi Samrat Upendra Bhanja is regarded as a pioneer in Odia literature.
- **Art and Crafts:** Odisha is known for its exquisite art and crafts. The state is famous for its Pattachitra paintings, stone carving, silver filigree work, and applique work. The intricate stone carvings at the famous temples of Konark and Puri are a testament to the artistic brilliance of the region.
- **Dance and Music:** Odisha has a rich tradition of classical dance and music. Odissi, one of the eight classical dances of India, originated in Odisha and is characterized by its graceful movements and expressions. The state is also known for its folk dances like Dalkhai, Ghumura, and Sambalpuri. Odissi music, which includes devotional songs and ragas, has a distinct style and is accompanied by traditional instruments like the sitar, tabla, and harmonium.
- **Festivals and Celebrations:** Odisha is known for its vibrant festivals that reflect the religious and cultural diversity of the state. The Rath Yatra in Puri, where Lord Jagannath is taken out in a grand procession, is one of the most famous festivals in Odisha. Other important festivals include Durga Puja, Kumar Purnima, Makar Sankranti, and Raja Parba, which celebrates womanhood and fertility.
- **Cuisine:** Odia cuisine is known for its simplicity and unique flavors. Rice is a staple food, and seafood plays a significant role due to the state's long coastline. Popular dishes include Pakhala (fermented rice), Dalma (a lentil and vegetable stew), and Chhena Poda (a sweet made from cottage cheese).
- **Tribal Culture:** Odisha is home to many indigenous tribal communities. These tribes have distinct cultures, traditions, and art forms. The Santals, Dongria Kondhs, and Bondas are some of the prominent tribes in the state. The annual Adivasi Mela (Tribal Fair) provides a platform for these tribes to highlight their unique crafts, music, dance, and rituals.
- **Rich Cultural Heritage:** Odisha has a diverse and ancient cultural heritage with a history dating back to several centuries. The state is known for its classical dance forms like Odissi, folk dances like Sambalpuri and Gotipua, and its unique music traditions.
- **Preservation of Art and Crafts:** Odisha has a rich tradition of art and crafts, including stone carving, Pattachitra (scroll painting), terracotta, and silver filigree work. Efforts have been made to preserve and promote these traditional art forms, both at the state and national levels.

- **Literary Contributions:** Odisha has a rich literary tradition, with renowned poets, writers, and scholars contributing to Odia literature. Many literary festivals and events are organized to promote literature and encourage young writers.
- **Women Empowerment:** Several programs and initiatives have been implemented to empower women in Odisha. These include schemes to enhance livelihood opportunities, ensure education for girls, provide healthcare services, and prevent gender-based violence.

Language and Literature of Odisha

- **Odia Language:** Odia is the official language of the Indian state of Odisha. It belongs to the Indo-Aryan language family and has a rich literary tradition dating back to ancient times.
- **Sarala Das**: Sarala Das is considered the father of Odia literature. He wrote the Mahabharata in Odia, known as the "Sarala Mahabharata" or "Mahabharata" in the 15th century. His work played a crucial role in popularizing Odia as a literary language.
- **Panchasakha**: The Panchasakha, also known as the Five Friends, were a group of five poets who contributed significantly to Odia literature in the 15th and 16th centuries. They were Balaram Das, Jagannatha Das, Achyutananda Das, Ananta Das, and Jasobanta Das.
- **Bhakti Movement:** The Bhakti movement in Odisha had a profound impact on its literature. The movement emphasized devotion and love for God, and its influence can be seen in the works of poets like Jayadeva, Sarala Das, and the Panchasakha.
- **Jagannath Culture:** The Jagannath culture is an integral part of Odia literature and society. The Jagannath temple in Puri is one of the Char Dham pilgrimage sites and has inspired numerous literary works, including poems, songs, and plays.
- **Odia Literature**: Odissi is a classical dance form of Odisha, and its literature plays a significant role in the art form. Odissi literature includes lyrics, poetry, and compositions that are performed during dance recitals.
- **Fakir Mohan Senapati :**.Fakir Mohan Senapati is considered the father of modern Odia literature. He introduced realism in Odia fiction and wrote novels, short stories, and plays that depicted social issues and reforms during the late 19th and early 20th centuries.



- **Odia Novel:** The Odia novel has gained prominence in the modern era. Writers like Gopinath Mohanty, Manoj Das, and Pratibha Ray have made significant contributions to Odia literature through their novels, exploring diverse themes and narratives.
- **Odia Poetry:** Odia poetry has a rich heritage and covers a wide range of themes, from spiritual and philosophical to romantic and socio-political. Poets like Kabi Samrat Upendra Bhanja, Mayadhara Mansingh, and Ramakanta Rath have made notable contributions to Odia poetry.
- **Literary Festivals:** Odisha hosts several literary festivals that celebrate its language and literature. The Kalinga Literary Festival, Cuttack Literary Festival, and Bhubaneswar Poetry Festival provide platforms for authors, poets, and literary enthusiasts to come together and discuss the various aspects of Odia literature.

Arts and Crafts of Odisha

- Arts and Crafts of Odisha, also known as Odisha's handicrafts, are an integral part of its rich cultural heritage. Here are ten important points about the arts and crafts of Odisha for the civil services examination:
- **Applique Work:** Applique work is a popular craft in Odisha, especially in Pipli village. It involves stitching small pieces of brightly colored fabric onto a base fabric to create vibrant designs on items like umbrellas, wall hangings, and canopies.
- **Stone Carving:** Odisha is renowned for its exquisite stone carvings, which can be seen in ancient temples like the famous Sun Temple at Konark. The intricate carvings on stones depict various gods, goddesses, and mythical creatures.
- **Silver Filigree:** The silver filigree work of Odisha is highly skilled craftsmanship that involves twisting and shaping thin silver wires to create intricate designs. It is used to make jewelry items like earrings, necklaces, and bangles.

(Fig: Pattachitra,Filgree work and Applique work)

- **Dhokra Art:** Dhokra art is a traditional form of metal casting practiced by the tribal communities of Odisha. It involves using the lost-wax technique to create beautiful figurines, jewelry, and decorative items made of brass and bronze.
- **Patta Chitra:** Patta Chitra is a form of painting found in Raghurajpur village of Odisha. Artists use natural colors derived from minerals, leaves, and flowers to paint on specially prepared canvas made from old cotton sarees.
- **Terracotta Crafts:** Terracotta crafts are popular in Odisha and are made by shaping clay into various forms like pottery, idols, and decorative items. The craftsmen use traditional techniques to create unique and aesthetically appealing clay artworks.

(Fig: Terracota work and Dhokra Art)

- **Tussar Silk Weaving:** Odisha is known for its Tussar silk weaving, which produces high-quality silk fabrics with intricate designs. The weavers use traditional handloom techniques to create sarees, stoles, and other textile products.

- **Palm Leaf Engraving:** Palm leaf engraving is a traditional craft of Odisha, where artisans etch intricate designs and texts onto palm leaves using special tools. These engraved leaves are used as scrolls, book covers, and wall hangings.
- **Wood Carving:** Wood carving is another popular craft in Odisha, with artists creating beautiful sculptures and intricate designs on wood. The wooden artworks depict various themes like deities, animals, and human figures.

Dance and Music of Odisha

- **Odissi Dance**: Odissi is one of the classical dance forms of India that originated in Odisha. It is characterized by graceful movements, intricate footwork, hand gestures (mudras), and facial expressions. It often depicts mythological stories and devotional themes.

(Fig:Ghumra,Oddisi and Dalkhai Dance)

- **Music Tradition**: Odisha has a rich musical heritage with its own unique style. The classical music of Odisha is known as Odissi Sangita, which encompasses vocal and instrumental compositions. It has its roots in ancient scriptures like the Natya Shastra and the Silappadikaram.
- **Ragas and Talas:** Odissi music is based on a system of ragas (melodic modes) and talas (rhythmic cycles). The ragas used in Odissi music have specific characteristics and evoke different moods. Talas provide the rhythmic framework for the compositions.
- **Instruments**: Odissi music is accompanied by various traditional instruments such as the pakhawaj (a barrel-shaped double-headed drum), mardala (a cylindrical percussion instrument), bansuri (bamboo flute), sitar, and violin. These instruments add depth and richness to the music.
- **Odissi Geetinatya**: Apart from classical music and dance, Odisha is also known for its unique form of musical drama called Odissi Geetinatya. It combines elements of classical dance, music, and theater to tell stories from mythological epics like the Mahabharata and Ramayana.
- **Devotional Music**: Odisha has a strong tradition of devotional music known as Bhajans. These are songs dedicated to various deities, especially Lord Jagannath, and are sung during religious ceremonies and festivals.
- **Odissi Music Gharanas**: Odissi music has two major gharanas (schools) - Panchakanya and Narendrapur. These gharanas have their own distinct styles, and techniques, passed down through generations
- **Odissi Percussion**: Odisha is renowned for its percussion traditions. The pakhawaj and mardala are prominent percussion instruments used in Odissi music. They are played with intricate rhythmic patterns, enhancing the beauty of the compositions.
- **Odisha Folk Dances**: In addition to Odissi, Odisha has a vibrant folk dance culture. Some popular folk dances include Dalkhai, Ghumura, Sambalpuri, Chhau, and Gotipua. These dances reflect the regional traditions and are performed during festivals and social gatherings.

Festivals and Celebrations in Odisha

- Rath Yatra: The most famous festival of Odisha, Rath Yatra is held in Puri. Lord Jagannath, along with his siblings, Lord Balabhadra and Devi Subhadra, are taken out in chariots, pulled by devotees. It attracts millions of pilgrims from all over the world.

(Fig: World Famous Rath Yatra and Raja Parba)

- **Durga Puja:** Celebrated with great fervor, Durga Puja is a major festival in Odisha. Elaborate decorations, cultural programs, and processions mark this festival, which commemorates the victory of Goddess Durga over the buffalo demon Mahishasura.
- **Konark Dance Festival:** Held at the iconic Sun Temple in Konark, this festival displays classical dance forms of India. Renowned dancers from across the country participate in this week-long festival, adding to its grandeur.
- **Raja Parba:** Raja Parba is a unique celebration of womanhood and fertility. It is a three-day festival during which girls and women take a break from household chores, play traditional games, and enjoy swings. It is a celebration of femininity and nature.
- **Nuakhai:** Nuakhai is a harvest festival celebrated in western Odisha. It is an occasion to express gratitude for the bountiful crops. People offer the first grains of the season to their deities, followed by feasting and merry-making.

(Fig: Nuakhai,Konark Dance festival and Chauu Dance)

- **Makar Sankranti:** Also known as Pongal or Magh Bihu in other parts of India, Makar Sankranti is celebrated with great enthusiasm in Odisha. People take holy dips in rivers, fly kites, and prepare traditional sweets like makara chaula (sweetened rice).
- **Chhau Dance Festival:** Chhau is a traditional dance form of Odisha. The Chhau Dance Festival displays various forms of Chhau, including Mayurbhanj, Seraikella, and Purulia. It is an important cultural event in the state.
- **Bali Yatra:** Derived from the words "Bali" (meaning voyage) and "Yatra" (meaning journey), Bali Yatra is a festival held in Cuttack. It commemorates the ancient maritime history of Odisha and the traditional trade links with Southeast Asia.
- **Holi:** Holi, the festival of colors, is celebrated with enthusiasm in Odisha. People play with colors, dance to folk music, and indulge in delicious sweets and snacks. The celebration is accompanied by traditional folk performances like Danda Nacha.

- **Kumar Purnima**: Kumar Purnima is a festival celebrated by unmarried girls seeking good fortune and a suitable spouse. They observe a fast, worship the moon, and engage in various cultural activities like singing, dancing, and playing games.

Tribal Culture in Odisha

Odisha has 62 tribes that are 24% of the total population. These tribes serve as the soul of the state and are the ones who have till date their culture and tradition intact. Taking over the Eastern Ghats, these tribes are mostly tagged to the districts namely Mayurbhanj, Keonjhar, Jajpur, Balasore, Bhadrak, Deogarh, Dhenkanal, Angul, Jharsuguda, Sundargarh, Kandhamal and more.

Major Tribes

- The Kondha or Kandha is the largest tribe of the state in terms of population. They have a population of about one million and are based mainly in the Kandhamal and adjoining districts namely Rayagada, Koraput, Bolangir and Boudh.
- The Santals with a population over 800,000, inhabit the Mayurbhanj district. The Ho people with a population more than 100,000 inhabit in Mayurbhanj, Keonjhar, Jajpur, Balasore, Bhadrak, Sambalpur, Jharsuguda, Sonepur, Deogarh, Dhenkanal, Anugul, Jharsuguda, Sundergarh, Kandhamal district.
- The Saura, with a population over 300,000, are found mainly in the undivided Ganjam and Puri district.
- The Bonda, are known as 'the Naked People', and have a population of about 5,000 and live in Malkangiri district formerly part of undivided Koraput.
- The Kisans are the main residents of Sundargarh, Sambalpur and Keonjhar.

- **Rich Diversity**: Odisha is home to a diverse range of tribal communities, comprising over 62 tribes. These tribes have their distinct languages, customs, traditions, and artistic expressions.
- **Tribal Villages**: The tribal communities predominantly live in remote villages situated in the hilly and forested regions of Odisha. (Kandhamal,Koraput,Malkangiri,Nabrangpur)These villages are known for their close-knit social structures and traditional ways of life.
- **Indigenous Beliefs and Practices**: Tribals in Odisha follow various indigenous belief systems and practice animism, nature worship, and ancestor worship. They have a deep connection with nature and regard natural elements as sacred.
- **Community Living**: Tribal communities in Odisha traditionally practice a communal way of living. They have a strong sense of community and cooperation, where decisions are taken collectively, and the community's well-being is given priority.

(Fig:Tribals of Odisha and Culture)

- **Indigenous Food**: Tribals in Odisha have their unique cuisine, which relies heavily on locally available ingredients. Millets, Kendu,Mahul,Lakh,wild tubers, leafy greens, and forest produce are

commonly used in their traditional recipes. Tribal festivals often include elaborate feasts with traditional delicacies.

- **Socio-economic Challenges**: Despite their rich cultural heritage, tribal communities in Odisha face several socio-economic challenges. These include poverty, lack of education and healthcare facilities, displacement due to developmental projects, and the threat of losing their traditional livelihoods.
- **Festivals and Celebrations**: Tribals in Odisha celebrate numerous festivals throughout the year. Some prominent festivals include the Karama Festival, Dussehra, Nuakhai, and Chaitra Parva. These festivals display their vibrant traditions, music, dance, and cultural heritage.
- **Art and Craft**: The tribal communities in Odisha are known for their exquisite art and craft forms. They excel in intricate wood carvings, terracotta works, tribal paintings (Pattachitra), traditional weaving (Ikat), and tribal jewelry making.
- **Tribal Dance and Music**: Dance and music are integral parts of tribal culture in Odisha. Each tribe has its unique dance forms and musical traditions. Some popular tribal dances include the Dhemsa, Ghumura, Sambalpuri, and Chhau dance.
- **Traditional Attire**: Tribes in Odisha have their distinctive traditional attire that varies from one community to another. They often wear handwoven fabrics, such as Sambalpuri sarees and dhotis, which are adorned with vibrant colors and traditional motifs.

Literary Contributions of Odisha

- **Mahabharata**: Odisha has a rich literary heritage that dates to ancient times. The Mahabharata, one of the two major Sanskrit epics of ancient India, was translated into Odia by the poet Sarala Das in the 15th century. His version, known as the Sarala Mahabharata, is highly regarded in Odia literature.
- **Ramayana:** Another significant epic, the Ramayana, was also translated into Odia by Balarama Dasa in the 16th century. His adaptation, called the Dandi Ramayana, is a popular work in Odia literature.
- **Jagannatha Das**: Jagannatha Das was a medieval poet from Odisha who composed the Bhagabata, a devotional work based on the life of Lord Krishna. This text is revered and widely recited in Odisha as a part of religious and cultural practices.
- **Fakir Mohan Senapati:** Known as the father of modern Odia literature, Fakir Mohan Senapati played a crucial role in shaping the literary landscape of Odisha in the late 19th and early 20th centuries. His notable works include "Chha Mana Atha Guntha" and "Rebati."
- **Gangadhar Meher:** Gangadhar Meher was a prominent poet of Odisha in the late 19th and early 20th centuries. His poetry expressed deep emotions, often drawing inspiration from nature. Meher's works, such as "Tapaswini" and "Bhanumati," are celebrated in Odia literature.
- **Gopabandhu Das**: Gopabandhu Das was a social reformer, writer, and poet who contributed significantly to Odisha's literary and socio-cultural development. He played a key role in establishing the Utkal Sahitya Samaj, an organization promoting Odia literature. His literary works include "Satyabadi" and "Bandira Atmakatha."
- **Kabi Samrat Upendra Bhanja**: Upendra Bhanja was a renowned Odia poet of the 17th century. He contributed to Odisha's literary heritage with his poetry, including the famous "Baidehisha Bilasa" and "Kanakalata."
- **Radhanath Ray**: Radhanath Ray was a prominent modern Odia poet and writer. His works, such as "Chilika Tire" and "Kedar Gouri," reflect his deep love for nature and his exploration of human emotions.

- **Sarojini Sahoo:** Sarojini Sahoo is a contemporary Odia writer who has made significant contributions to modern Odia literature. Her works often explore themes of gender, sexuality, and women's empowerment. Some of her notable works include "Upanibesh" and "Ananyaa."
- **Sitakant Mahapatra**: Sitakant Mahapatra is a highly regarded poet and writer from Odisha. His poetry, marked by its lyrical quality and depth of thought, has won him numerous awards, including the Jnanpith Award. Some of his well-known works include "Sabdar Akash" and "Samaya Abadha Patra."

Women Empowerment in Odisha

- **Ancient Odisha**: In ancient times, women in Odisha enjoyed a relatively high status compared to many other parts of ancient India. They actively participated in social, cultural, and religious activities, as evident from the presence of female deities like Durga, Saraswati, and Lakshmi in Odisha's religious practices.
- **Literary Contributions**: Odisha has a rich literary tradition, and women have Kuntala Kumari Sabat ,Sarojini Sahoo made significantly contributed to Odia literature and played a crucial role in promoting the language.
- **Women Leaders** : Many women leaders such as Rama Devi,Malati Devi, Sarla Devi, Prabati Giri played immense role in the contribution of National Freedom struggle and they inspired the the forthcoming generation.
- **Social Reform Movements:** During the 19th and early 20th centuries, Odisha witnessed social reform movements that aimed to improve the condition of women. Prominent social reformers like Utkal Gaurab Madhusudan Das advocated for women's education, widow remarriage, and women's rights.
- **Women in Politics:** Odisha has seen the rise of influential women politicians who have held significant positions in governance. Nandini Satpathy, the first woman Chief Minister of any state in India, their leadership has paved the way for women's political empowerment.
- **Self-Help Groups (SHGs):** Odisha has actively promoted the formation of women-centric Self-Help Groups. These SHGs have empowered women by providing them with opportunities for entrepreneurship, skill development, and access to microfinance, leading to economic independence.
- **Mission Shakti:** The Mission Shakti program implemented by the Government of Odisha has been instrumental in empowering women at the grassroots level. It focuses on women's collective action, providing them with training, financial support, and leadership opportunities to enhance their socio-economic status.
- **Women in Sports and Arts**: Odisha has witnessed the rise of women athletes and artists who have made the state proud. From the international hockey player Deep Grace Ekka to renowned Odissi dancer Aruna Mohanty, these women have shattered stereotypes and served as role models for aspiring girl.

Odissi Dance

Odissi is a traditional Indian dance form that evolved in the Hindu temples of Odisha’s eastern coast. Moreover, the text ‘Natya Shastra,’ which deals with the performing arts, has its theoretical foundations. This dance form portrays Vaishnavism and other Hindu gods and goddesses.To maintain Odisha’s unique identity, renowned Odia poet Kabichandra Kalicharan Pattanayak preceded classical music and dance with “Odissi.

Origin of Odissi Dance

- Odissi is the earliest style of Indian classical dance. It has its roots in the Rani Gumpa caves in Udaygiri, Odisha, dating back to the 2nd century. Two dance traditions, the Gotipua and the Maharis, have impacted this dancing style.
- The Maharis devoted their entire lives to Lord Jagannath's devotion. They performed in the temples and the Gotipua. Young boys dressed in female attire brought this form out in public.

Evolution of Odissi Dance

- We can find Odissi in sculptures and panel reliefs from the 10th to 14th centuries. This also includes Puri's famous Jagannath temple. Other nearby monuments with dancer and musician statues are the Brahmeswara Temple in Bhubaneswar and the Sun Temple in Konark.
- Maharis danced at temples and enacted spiritual poems and religious dramas. The 8th century Shankaracharya's compositions and the 12th century Sanskrit poet Jayadeva's epic poem "Gita Govinda" have a great influence on Odissi. They have affected the direction and development of modern-day Odissi to a large extent.
- According to Alexandra Carter Odissi flourished further in the 17th century, with the patronage of King Ramachandradeva. Traditionally performed by women, this dance style was now learned by boys and children along with sports and Akhanda (martial arts).
- The advent of colonial control in the 18th century followed the establishment of British colonial rule in the 19th century. As a result of these changes, various traditional dance genres became vulnerable to mockery and discouragement.
- Furthermore, in 1892, Christian missionaries started an anti-dance crusade to put an end to the activity. In 1910, the British colonial authorities of the Madras Presidency outlawed the practise of dancing in Hindu temples.
- Many art revivalists teamed up to bring ancient classical dance traditions like Odissi back to life. Kavichandra Kalicharan Pattanayak, an Oriya poet is one such revivalist. He holds the credit of not only reviving the dance genre but also dubbing it "Odissi."

(Fig: Odissi Dance and various postures)

Odissi Dance Forms

- **Mangalacharan:** Mangalacharan, an expressive composition expressing supplication to Lord Jagannath, Lord Ganesh, and other deities. Traditionally, it is performed at the start of an Odissi performance.
- **Sthhai or Batu:** Batu nritta, or the abstract form of pure dance, is known for its durability, permanence, and steadiness. With bhangis i.e. postures, belis i.e. motion, arasas i.e. short dance phrases, ukutas i.e. rhythmic phrases, and a repetitive melodic refrain, it provides the basic physical grammar of the dance drawn from sculptures and gotipua movements.
- **Pallavi:** Pallavi begins with slow, graceful, lyrical eye, neck, body, and foot movement, gradually building to a crescendo. It culminates in a quick speed at the finale. The dance

item's name is always based on the Raga of the accompanying song. Desh Pallavi, for example, is performed with Desh Raag.

- **Abhinaya:** Abhinaya is an expressive dance that enacts a song or poem. Therefore, it tells a tale to the audience using mudras, bhavas, eye motions, and body movements.
- **Moksha**: All human efforts, according to Indian philosophy, tend toward '**Moksha**,' which means salvation (**liberation**). Moksha is a pure ecstatic dance that liberates the dancer towards this aim. This is a fast-paced rhythmic dance that brings the show to a close.

Various Styles of Odissi

- Traditional Odissi has two major styles: the first, Mahari, and the second, Gotipua. Women practice Mahari which focuses on solemn and spiritual dance in temples. The second is mastered by boys dressed up as women. This includes athletic and acrobatic moves, performed at temples on festive occasions for the general public.
- Additionally, modern Odissi has presented a lot of experimental ideas and cultural fusions of themes and plays.

Uniqueness of Odissi

- The magnificent costumes and attitudes that dancers wear while performing is the most obvious reason for the uniqueness of this dance form. Dancers use sarees in bright colours like purple, orange, green, and red, with traditional borders with dazzling ornaments to make them stand out.
- Sambalpuri and Bomkai sarees are the two most popular sarees for this dance. Furthermore, the bulk of the jewellery is silver rather than gold, which adds to the appeal of the dancing style. Finally, the waistband is also a must-have.

Famous Faces of Odissi Dance

- Kelucharan Mohapatra, Raghunath Dutta, Deba Prasad Das, Pankaj Charan Das, and Gangadhar Pradhan are among the Odissi maestros who revitalised the art form in the late 1940s.
- Also, Guru Mayadhar Raut's contribution was important in the dance form acquiring classical classification.

Pattachitra

- The Pattachitra when painted on cloth follows a traditional process of preparation of the canvas. It is a disciplined form of art with a set of rules and restrictions. A floral border is a must around the paintings, and so is the use of natural colors.
- With the use of such prominent solid shades, the paintings end up depicting stark emotional expressions with great detail. Following completion of a painting, the canvas is held over a charcoal fire and lacquer is applied to the surface.
- The art form dates back to the 5th century and has been passed down through generations of artists. Over the years the art form has evolved and has experienced discernible changes. The Chitrakars have painted on palm leaves and Tussar silk and have also created wall hangings and showpieces. The village Raghurajpur of Puri District has become the ambassador of this master piece arts and crafts.

- Because of the stringent methodology of the art, it survives, preserving the effervescence of the aesthetic Pattachitra. The intriguing folk paintings are internationally known, and the setting up of centres to teach the art form in Odisha speaks volumes about its consistency and popularity.
- Pattachitra is not limited to paintings on cloth; it also includes wall murals, painted palm leaves, and masks used in traditional performances.
- Pattachitra artists often belong to specific communities, such as the Chitrakar community, who have dedicated themselves to this art for centuries.

Preparation Method of Patta Chitra

- First the base is prepared by coating the cloth with the soft, white, stone powder of chalk and glue made from tamarind seeds. This gives the cloth tensile strength and a smooth, semi-absorbent surface, allowing it to accept the paint.
- The artist does not use a pencil or charcoal for the preliminary drawings. It is a tradition to complete the borders of the painting first.
- The painter then starts making a rough sketch directly with the brush using light red and yellow. The main flat colors are applied next; the colors used are normally white, red, yellow, and black.
- The painter then finishes the painting with fine strokes of black brush lines, giving the effect of pen work.
- When the painting is completed it is held over a charcoal fire and lacquer is applied to the surface. This makes the painting water resistant and durable, besides giving it a shining finish.

Colours & materials Used in Pattachitra

- The materials used in the paint are from vegetable, earth, and mineral sources.
- Black is made out of lampblack, yellow from haritala stone, and red from shingle stone. White is prepared from crushed, boiled, and filtered shells.
- The paintings are created using natural colors derived from minerals, plants, and stones.
- The base cloth is first coated with a layer of white chalk, followed by layers of tamarind seed paste to make it smooth and durable.
- The artists use fine brushes made from squirrel hair to create intricate details and fine lines.
- Pattachitra paintings are characterized by bold outlines, vibrant colors, and intricate designs.

Theme of Pattachitra

- The subject matter of the Pattachitras include religious, mythological, and folk themes. Krishna Leela and Lord Jagannath are important motifs. The themes often revolve around the Jagannath cult, Lord Krishna, episodes from the Ramayana and Mahabharata, and local folklore.
- The art form also highlights Odisha's rich cultural heritage, with depictions of Odissi dance, Puri's Rath Yatra, and other traditional rituals.
- Pattachitra artists follow traditional techniques and styles, preserving the authenticity of the art form. The paintings are known for their storytelling quality, capturing the essence of the narratives they depict.
- The artists often incorporate decorative elements like floral borders, geometric patterns, and ornate motifs.
- The art form has evolved over time, and contemporary artists are experimenting with new themes and styles while keeping the essence of Pattachitra intact.

- The Pattachitra artists also paint their themes on wooden boxes, on bowls, on tussar silk, on outer shells of the coconut, and on wooden doors.
- They are also working on producing painted wooden toys based on animals and birds portrayed in the paintings. The English alphabet is cut in the wood and painted in the Pattachitra style for sale.
- The artists have also traditionally painted playing cards or Ganjifa. Chitra-pothies --- a collection of painted palm leaves stacked on top of each other and held together between painted wood covers by means of a string --- illustrate mythological themes.
- Pattachitra paintings were traditionally drawn by the Mahapatra or maharanas, the original artiste caste in Odisha. These paintings became an important art form with the ornamentation of Lord Jagannath in the innermost sanctum, where paintings on especially treated Cloth or Pata of the deities were done by the temple painter. The themes were tribal and folk.

Conclusion

- Pattachitra paintings are not just decorative pieces but also serve religious and ritualistic purposes in temples and households. The art form has gained international recognition and is cherished as a cultural treasure of Odisha.
- The State Government of Odisha has taken initiatives to promote and preserve Pattachitra through workshops, exhibitions, and financial support to artists. Pattachitra is not just an art form but a symbol of Odisha's rich cultural heritage and artistic excellence.

Evolution and growth of Odia Literature

- The Odia language and literature come with a long history and legacy stretching far and wide within the boundaries of Odisha.
- The language has been derived from **Magadhi Apabhramsa**. The inscription of Emperor Kharavela at Udayagiri Hills near Bhubaneswar, and the inscriptions of Emperor Ashoka at Dhauli Hills near Bhubaneswar yield specimens of languages.
- The odia language however emerged as an independent language between the **10th and 11th centuries** with a standard dialect.

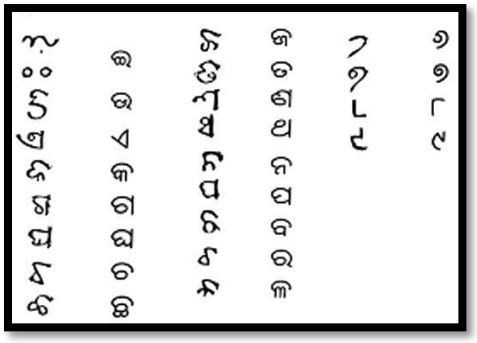
(Fig : Hathi gumpha inscription of Kharavela at Udayagiri Hills and Ashokan Inscription at Dhauli)

The evolution

- The evolution of Odia literature spans the ages which are divided into 3 phases:
- **Old Odia Literature**: It spans from the **beginning of Odia literature to Sarla Das's Mahabharata Kabya**, or up to the 15th century A.D.
- **Medieval Odia Literature**: Medieval Odia literature starts from Sarla Das, or the **16th to the 18th** centuries. This encompasses the Bhakti Movement Period in Odia Literature as well as the **ornate Odia Kabya Period**, which is sometimes referred to as the **"Riti Yuga."**
- **Modern Odia Literature**: It ranges from the **middle of the 19th century to the present**, which covers the Renaissance period that followed the British rule of Odisha and the expansion of English education as well as the growth of Odia literature, poetry, and drama.

Old Odia Literature

- **Ashokan inscriptions at the Dhauli hills** near Bhubaneswar in third century BC provide specimens of Magadhi sub dialect.
- **Charyapda**, the literature thus started by mahayana Buddhist poet.
- The **language of charyapada was written in proto-odia (Odra Prakrit**) language which was a derivative of prakrit.



(Fig: Charyapada, First Written Literature of Odisha)

- Around 12th century AD, ***Natha Dharma*** began to rise under **Matsyendranath and Gorekhnath** and gave rise to literature of a religious nature.
- The major works of this period were **Sishuveda, Amara Kos, ha and Gorakha Samhita**. **Sishuveda** is considered **the last of Charya-style literature**.
- The first great poet of Odisa is the famous Sarla das who wrote mahabarata. **Sarala Maharashtra has 1,52,000 verses compared to one lakh in the sanskrit version of Mahabharat.**
- It is however an established fact that odia emerged as a separate and independent language around 10th and 11th AD which is standard odia script.
- Historians have classified the period from **10th century to the 14th century as the Old Odia period**. This was the time Odia began to take shape as a distinct language.

Medieval Odia Literature

- In the 15th century, **Odia** was the language of the **commoners and the untouchables** while the **upper class** patronized **Sanskrit**.
- Sarala Das broke the mould by translating the Mahabharata from Sanskrit to Odia.
- He was acclaimed as **Adikabi (the First Poet) and was given the title Shudramuni** or a seer from a backward caste.
- It was his work that characterizes Odia's rise as the lingua franca of Odisha's literature.
- He also wrote the **Chandi Purana and the Vilanka Ramayana**.
- It was in this period that Arjuna Das wrote the long poem *Rama-Bibha* in Odia.
- However, it was the **Gajapati of Puri, Kapilendra Dev**, who is to be credited with promoting Odia literature.
- The previous kings had favoured Sanskrit as the language of literature but he decided to give equal patronage to both Sanskrit and Odia which lead to the advancement of the Odia language.
- Historians classify this time **(14th to 16th century) as Early Medieval Odia**.

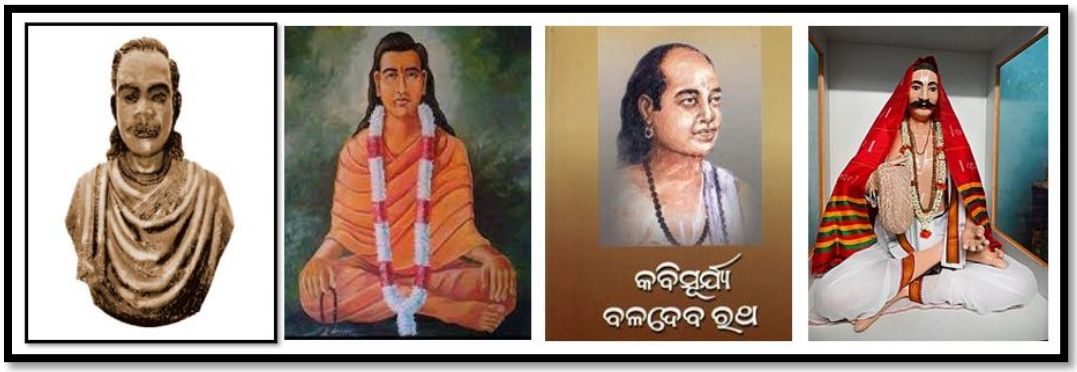
The Age of Panchasakha

- In the late 15th and early 16th century five poets became influential for their school of **Utkaliya Vaishnavism.**
- They were **Balarama Das, Atibadi Jagannath Das, Achyutananda Das, Sishu Ananta Das, and Jasobanta Das, who came to be called as the Panchasakha**. They believed in the **Gyana Mishra Bhakti Marga**, the Buddhist philosophy believed in the Charya literature.
- **Jagamohan Ramayan** written by **Balaram Das** is considered to the other pillar alongside Sarala Das's Mahabharata to be the foundation on which Odia literature is built.

- On the other hand, **Atibadi Jagannath Das' Bhagabata** is considered the most influential on day to day Odia thought and philosophy. Ananta Das and Yashobanta Das have several **bhajans** to their name.
- The Odia Bhagabat was simple to understand and could be memorized by the devotees, who were primarily rural populations. **Bhagabat Tungi**, where religious speeches based on Bhagabat were held, could be found in almost every village.
- The Panchasakha alongside another seer, **Raghu Arakshita** (a contemporary of Sri Chaitanya)are called the **Sada-Goswami (six Lords).**
- It was in this period that **Madhavi Pattanayak** became the first Odia woman to write poetry in the form of devotional songs for Lord Jagannath.

Riti Yuga :The Age of Ornate Odia Poetry

- Between Dhananjaya Bhanja in the middle of the 18th century and Abhimanyu Samantasinghar in the middle of the 19th century, **Odia ornate poetry's Golden Age** also known as **Riti Yuga or Alanakar Yuga** began.
- This style is characterized by **verbal tics, obscenity and eroticism**. There were many poets in this era who employed this style e .g **Dhananjay Bhanja who was the king of Ghumusar**.
- Several poets during this time contributed significant literary works known as **"Chautisas"** to the Odia language.At the start of each composition are **34 stanzas, numbered from "Ka" to "Kshya**."
- **Chautisa** is typically used to express **storytelling, love, or religious sentiments**. The **'Kalasa Chautisa'** by **Bachya Das** is the first Chautisa in Odia literature. This article describes the union of Siva and Parvati.
- Historians classify the time from **17th century to the end of this era** as the Late Medieval Odia period.
- **Upendra Bhanja's** seminal work, **Baidehisha Bilasa**, alongside his other works like **Rasika Harabali, Koti Brahmanda Sundari and Labanyabati** have led to him being conferred the title ***Kabi Samrat***. He has 52 books to his name of which only 25-26 have survived.
- With the coming of the British, Riti Yuga came to an end. Towards the end four poets emerged with highly lyrical writings, These were **Kabi Surya Baladeb Rath, Brajanath Badajena, Gopal Krushna Pattanaik and Bhima Bhoi.**



Modern Odia Literature

- Before the coming of the British, Odia literature was primarily recorded on **dried palm leaves**.
- In 1836, **Christian missionaries** printed the first book on paper. Thus began the Age of Radhanath and that of Modern Odia Literature.
- The first Odia newspaper to be published was **Utkala Deepika 1866** where it published the tragic picture of **Na'nka famine of 1866.**
- **Kabibara Radhanath Ray**, the poet who defined the literature of the era. His **kavyas(long poems)** had lots of Western influence and he inspired a lot of people with his writings.
- His works include **Chandrabhaga, Nandikeshwari, Usha, Mahajatra, Darbar and Chilika**.

- A contemporary of Radhanath Ray would be **Fakir Mohan Senapati**, considered the father of modern Odia prose.
- His short story **Rebati** is considered widely to be the **first Odia short story**.
- His other writings include **Patent Medicine, Dak Munshi, and Adharma Bitta. He is also known for his novel Chha Maana Atha Guntha.**

The Satyabadi Era

- In this times of change Gopabandhu Das wrote a satirical poem in the classicist journal, the **Indradhanu**.
- With the beginning of the freedom movement, **Gopabandhu Das** was influenced by the thoughts of Mahatma Gandhi and the rising nationalism and gave rise to the **school of the Satyabadi.**
- Other than **Gopabandhu Das**, the other writers influenced by this idealistic movement were **Godabarisha Mishra, Nilakantha Dash, Harihara Acharya and Krupasinshu Mishra**. They were called the **Modern Panchsakha** in recognition of their similarity to the historical ones.
- There were many more writers influenced by **the Satyabadi Movement**, one of them being **Chintamani Das** whose contributions include **Manishi Nilakantha, Bhala Manisa Hua, Usha, Barabati, Byasakabi Fakiramohan and Kabi Godabarisha.**

Age of Sabuja Yuga

- During the 1930s Odia literature was Influenced by the romantic thoughts of Rabindranath Tagore and progressive Marxist movements. Kalindi Charan Panigrahi (the brother of Bhagabati Charan Panigrahi who founded Marxism in Odisha) formed a group called "Sabuja Samiti" with two of his writer friends Annada Shankar Ray and Baikuntha Patnaik.
- This was a short period in Odia literature, later folded into Gandhian and Marxist work. Kalindi Charan Panigrahi later wrote his famous novel Matira Manisha, which was influenced by Gandhism, and Annada Shankar Ray left for Bengali literature.
- Mayadhar Mansingh was a renowned poet of that time, but though he was considered a Romantic poet he kept his distance from the influence of Rabindranath.

The Progressives

- **Nabakrushna Choudhury, Bhagabati Panigrahi and Ananta Patnaik** founded the **Nabajuga Sahitya Sansad** in 1935, a year before the National Progressive Writers Association was established.
- The **modern thoughts and ideas** became the mouthpiece of the **Nabajuga Sahitya Sansad** and attracted many contemporary writers. It was conceived, edited and maintained by Bhagabati Charan Panigrahi and Ananta Patnaik.
- This time has been called Pragati **Yuga.**
- Other modern Odia literature during the late 19th and early 20th century periods were Madhusudan Rao ,Mayadhar Mansingh Sachidanand Routray,Siatkant Mohapatra,Kuntala Kumari Sabat,Pratibha satpathy and GangadharMeher.

Modern Age

- The Purnachandra Odia Bhashakosha is a 7-volume Odia dictionary/encyclopedia of about 9,500 pages published between 1930 and 1940. It was compiled by Gopal Chandra Praharaj (1874–1945) over nearly three decades.
- As the successors of Sachi Routray, the father of modern Odia poetry, Guruprasad Mohanty and Bhanuji Rao were influenced by T.S. Eliot and published a co-authored poetry book Nutan Kabita. Ramakanta Rath later modified Eliot's ideas in his own work.
- In the post-independence era Odia fiction took a new direction. The trend that Fakir Mohan started grew after independence, led by Gopinath Mohanty (1914–1991), Surendra Mohanty and Manoj Das (1934–2021).

- These authors pioneered the trend of developing or projecting the "individual as protagonist" in Odia fiction. Kalpana Kumari Devi's sequence of novels, in particular, her Srushti o pralaya (1959), documented social change in the country.

After the 1970s

- Ramchandra Behera is known for short story collections Dwitiya Shmashana, Abashishta Ayusha, Omkara Dhwani, Bhagnangshara Swapna and Achinha Pruthibi.
- Padmaj Pal is known for short story collections, including Eaglera Nakha Danta, Sabuthu Sundar Pakshi, Jibanamaya and Uttara Purusha.
- Tarun Kanti Mishra emerged during 1970s as a powerful storyteller with an elegant style, full of poise and vigor.
- Women's magazine Sucharita was founded in 1975 by Sakuntala Panda. It had a significant impact in helping female writers find an audience.
- Popular science fiction writers include Prana Krushna Parija, Padmashree Binod Kanungo, Prof Gokulananda Mohapatra and Prof Gadadhar Mishra.

Currently "**The OdishaSahityaAkademi**", the apex literary organization of the State of Odisha, was established in the year **1957** by the Govt. of Odisha, Education dept. with an autonomous status to work actively for the development of Oriya literature.

Socio Religious Reforms

- Superstitions prevailed in Orissan society in the Nineteenth century. The factors that brought about the socio-cultural and religious reform 19thcentury Odisha were the impact of Christian missionaries, introduction of English education and growth of Press, journalism and modern literature.
- Besides these factors, the socio-religious reform movements, going on in other parts of the country, particularly Bengal, contributed to the socio-cultural reform in Odisha.
- Those included the practice of Sati, meriah or human sacrifice and infanticide. The system of Sati was confined to the royal families belonging to high caste Hindus.
- The tribals followed the practice of human sacrifice and infanticide. Thugee was yet a crime which entered Orissan society. The British Government took steps to curb out these inhuman practices in Orissa.

Sati System

- 'Sati' is a woman who immolates herself in the funeral pyre of her husband. The origin of Sati system in Orissa is obscure. This cruel practice had its beginning in the 12th century A.D as Sarala Das in his Oriya Mahabharat described this system.
- The earliest reference to Sati in Orissa was reported in the Princely States of Hindol where the wives of six brothers and the wife of Sardar Dhanurjay Samal became Sati.
- The 'Safi stone' and the place `Satigarbha' at Rayagada testify to the fact that after the death of the king, his wives and mistresses had committed Sati.
- Thus, Sati system was common in the royal families of Orissa. With the progress of time, number of Sati increased in Orissa.
- Under this practice, the woman who was to be 'Sati' was administered opium to be intoxicated and she was to be burnt with the funeral pyre of her husband.
- Among the Jogi tribes of Orissa, this Sati was prevalent in a different from when the lady was buried along with her deceased husband.

(Fig: Sati System)

- The Brahmins encouraged this practice because they had to get the ornaments of the lady. The zamindars also encouraged this system, because they had to get a portion of the property of the Sati who was without a child.
- Of course, the British administrators in Orissa tried to discourage this system but they could not abolish it. During the period of Lord William Bentinck on 4 December 1829, a Regulation was passed by Governor-General in council which declared Sati (burning-burying alive the widows of Hindu) illegal.
- On 2 February 1830 Stephen Rumbold Lushington, the Governor of Madras passed this law in Madras. Although Sati was declared illegal in 1839, it occurred in the feudatory states of Mayurbhanj and Keonjhar.
- The Government of India also directed the Tributary Mahals to do the needful in this direction. Accordingly, the Rajas of the tributary states of Orissa were given instruction to desist from such inhuman practice

Thugee Issue

- Thuggee was another evil practice which entered the feudatory states of Odisha .The word thug has been derived from Sanskrit word thunga means to cheat.
- The thugs looted people in many ways during the period of Lord William Bentick and Colonel sleeman (An administrator)had suppressed the thugs.
- In 1832 the thugs entered the feudatory states of Odisha in the states of Ranapur and Nayagarh .
- They made their position strong. They influenced the boys down from 20 years to 12 years and painted rosy dreams in their mind that without labour they had to lead a happy and prosperous life by looting the wealth of others.

(Fig: Thugee Practice)

- No doubt these thugs availed the patronage of the royal families they created fear psychosis in the mind of the people.
- The thugs became constant headache for the British adminstration and in Odisha they employed spies to get information regarding the thugs.

- In 1839 award the collector of Cuttack went to Ranpur and knew that Sam pitttei was the head of Sardar of thugs.
- Meanwhile captain vallacy suggested steps like the ban of entry of thugs to the feudatory state ,the removal of family of thugs from the place of their settlements and the village subtle sarvarakaras are to inform the activities of the thugs to suppress them .
- AJM mills suggested the magistrate of Khordha to work upon the recommendation of the captain vallacy and he started his operation to put an end to the thuggish system in Odisha.
- In 1840 the Rajas of Ranpur and Khordha were contacted and given assurance for putting an end to the thugs for effective implementation of the plan .
- Police outpost were open in the rural areas .Being fearful, the thugs left their profession and lead normal life so the British government was able to suppress the thugs in Odisha.

Meriah System

- Human sacrifice or Meriah was a cruel practice prevalent among the tribals of Odisha and mainly among the tribals of Odisha.
- The word Meriah was derived from the Khond word mervi which again was derived from mirvi pennu means the goddess of the khonds .
- Later, in odia it is it was known as Meriah. This ugly practice prevailed in a wide Khond dominated areas of Ghumsar,Boudh ,Dasspalla, Patna kalahandi and Jaipur .
- The origin of Meriah sacrifice is very peculiar.
- The Khonds consider tari pennu or goddess earth as their Supreme God.
- She was the symbol of productivity.
- To satisfy the Supreme God (Mother Earth) they used to sacrifice the human beings.
- Human sacrifice prevailed among Khonds, santals Bhuliyas and Khonds.It was largely practiced by the Khonds.

Causes of Meriah sacrifice

- The causes of Maria sacrifice firstly ,was made to make Khond society to increase the fertility of the soil .
- Secondly the Khonds consider that due to this sacrifice turmeric cultivation will be more.
- Thirdly for the grant of favourable seasons and crops this sacrifice was made and lastly the sacrifice was made to free society from disease and epidemics.

Modes of Meriah sacrifice

- Generally, 12 days before the sacrifice the hairs of the victims were cut off .
- One day before the sacrifice he was dressed in new garments and taken to the village where whatever he liked to eat or drink was to be given to him including sex with any woman he desired.

(Fig: Meriah Sacrifice)

- On the next day the victim was taken to the nearby forest adjacent to village and he is anointed with ghee oil, turmeric and adorned with flowers.

- The Khond then left him there tying with roping wooden post for the satisfaction of the mother goddess and at the end he sacrificed his body.

Supression of Meriah sacrifice

- The media sacrifice was detected in 1836 by the British officers who came to put down Ghumsar uprising during 1835 to 1837.
- GE Russell of Madras civil service who oversaw suppressing the uprising reported in this inhuman practice.
- Although British government tried to persuade the khonds through moral influence,but they failed.
- At the end, Campbell suppressed the cruel practice in Ghumsar in 1842.
- The Meriah agency was established in 1845 and captain SC McPherson joined there as an agent .
- Thus by 1861 the Maria sacrifice was completely curbed out . Colonel Campbell put an end to the practice by his effort.

Brahma movement in Odisha

- The brahmo samaj which was at the beginning popularly known as brahmo sabha was established on 20 August 1828.
- The brahmo samaj was founded by Raja ram Mohan Roy, originated as a movement of protest the prevalent polytheistic and idolatrous worship of the Hindus.

(Fig: Raja Ram mohan Ray)

- The first half of 19th century witnessed the rapid growth of Christian missionary activities and the second-half of the century started with an auspicious note for the spread of brahmo movement in Odisha.
- The brahmos faith was mainly propagated by the Bengali immigrants to Odisha. The message of brahma was first carried to Cuttak as early as the 1850s by the advent of Devendranath.
- A young man named Jagamohan Roy was drawn into it soon after and he made an effort to organise a Brahmo Samaj on the Adi Brahmo Samaj model.
- It was called the Cuttack Samaj.Jagamohan Roy, Roy Bahadur Gouri Shankar Roy and Jagraohan Lala became the members of the Samaj.
- There came into existence another Samaj called Utkal Samaj in course of time. One Jadumani Ghose was an active member of the Samaj.
- Haranath Bhattacharya, an earnest member of the Brahmo Samaj of India came to Cuttack as a Professor of the local college and took up the work of the new Samaj.
- The progress of the Brahmo Samaj and its growing popularity under the guidance of Haranath Bhattacharya through Utkal and Cuttack Brahmo Samaj came to be widely reported in some papers.
- The Brahmo movement became very popular in Cuttack, Puri and Balasore districts during the last part of the 19th century.
- Cuttack received frequent missionary visits. Although Cuttack was the main centre of Brahmo activities, it gained some ground over other urban places of Orissa.
- A Brahmo Samaj on the Adi Samaj model was founded as early as 1860 in Balasore. In 1865, Prasanna Kumar Ganguli started a Brahmo Samaj at Puri with Eighteen members.

- ❖ Though the Brahmo movement flourished in the urban elite section of the society of Orissa, it failed to gain a mass basis. This movement had little influence over Western Orissa.

Socio Cultural Impact of Bramho Movement in Odisha

The Brahmo Movement, initiated by Raja Ram Mohan Roy and later carried forward by other prominent reformers like Debendranath Tagore and Keshub Chandra Sen, had a significant impact on Odisha society.

1. **Social Reform:** The Brahmo Movement in Odisha advocated for social reforms aimed at eradicating social evils and superstitions prevalent in society. It challenged practices like caste discrimination, child marriage, sati (widow burning), and polygamy.
2. **Women's Empowerment:** The movement emphasized the education and empowerment of women. It worked towards abolishing practices that subjugated women and promoted their rights and education.
3. **Educational Reforms**: The Brahmo Movement played a crucial role in promoting modern education in Odisha. It established schools and colleges, encouraging the spread of knowledge and scientific thinking.
4. **Eradication of Superstitions**: The movement worked towards dispelling superstitions and promoting rational thinking among the people. It aimed to eradicate blind beliefs and rituals that hindered social progress.
5. **Religious Reforms**: The Brahmo Movement in Odisha advocated for a more inclusive and rational approach to religion. It emphasized the worship of the formless Supreme Being and rejected idol worship and ritualistic practices.
6. **Interfaith Harmony:** The movement promoted interfaith harmony and unity among different religious communities. It aimed to foster mutual respect, understanding, and cooperation among people of different faiths.
7. **Spread of Modern Literature**: The Brahmo Movement encouraged the development and spread of modern literature in Odia language. It promoted the use of the Odia language for literary and educational purposes, contributing to the growth of regional literature.
8. **Political Awareness**: The movement instilled a sense of political awareness and activism among the people of Odisha. It played a significant role in awakening a sense of national consciousness and the spirit of social and political reforms.

Thus, the Brahmo Movement in Odisha had a transformative impact on society, bringing about progressive changes, promoting social equality, education, rational thinking, and interfaith harmony. It laid the foundation for a more enlightened and inclusive society in Odisha.

Achievements and Failure of Bramho Movement in Odisha

The Brahmo Movement, initiated by Raja Ram Mohan Roy in the early 19th century, aimed to reform and modernize Hindu society. While the movement had a significant impact in various parts of India, including Odisha, its achievements and failures in the region can be discussed as follows:

Achievements of the Brahmo Movement in Odisha:

1. **Socio-religious Reforms:** The Brahmo Movement in Odisha played a crucial role in challenging and reforming various social and religious practices prevalent in society. It advocated for the abolition of caste-based discrimination, widow remarriage, and female education.
2. **Spread of Education**: The movement emphasized the importance of education, leading to the establishment of educational institutions in Odisha. The Brahmo Samaj founded schools and colleges that promoted modern education and scientific temper among the people.
3. **Women's Empowerment**: The Brahmo Movement in Odisha actively advocated for women's rights and empowerment. It worked towards improving the status of women in society, including promoting education for girls and raising awareness about their social and legal rights.

4. **Cultural Renaissance**: The movement contributed to a cultural renaissance in Odisha, inspiring the development of modern Odia literature, music, and drama. It encouraged the use of the Odia language and promoted the study and preservation of Odia culture and heritage.

Failures of the Brahmo Movement in Odisha:

1. **Limited Acceptance**: The Brahmo Movement faced resistance and limited acceptance in Odisha, primarily due to its divergence from traditional religious practices and beliefs. The movement's emphasis on monotheism and its critique of idol worship faced opposition from conservative sections of society.
2. **Influence on Masses**: The Brahmo Movement failed to garner widespread support among the masses in Odisha. It primarily attracted an educated and elite section of society, and its ideas and reforms did not permeate deeply into the rural and traditional communities.
3. **Religious Division**: The movement, in its attempt to reform Hindu society, created divisions among different religious groups. This led to conflicts and tensions between those who supported the Brahmo ideals and those who opposed them, thereby limiting its impact and outreach.
4. **Cultural Clash**: The Brahmo Movement's emphasis on Western education and ideas sometimes clashed with the traditional cultural practices and beliefs of Odia society. This created resistance and hindered the movement's ability to fully integrate into the local cultural fabric.

Despite its limitations and challenges, the Brahmo Movement in Odisha left a lasting impact on the socio-religious landscape of the region. It contributed to the reform and modernization of Odia society, particularly in areas such as education, women's empowerment, and cultural revival. The movement laid the foundation for subsequent social and religious reform movements in the state, shaping its trajectory of progress and social transformation.

Jagannath Cult

- The origin of Lord jagannath, the presiding deity of holy city Puri around whom the religious life of Odisha has evolved from hoary past has been shrouded in myths and legends.
- Analysing the legendary association of Jagannath with a class of aborigens called sabars.The peculiar nature of the wooden icon of the deity and his associates Balabhadra, subhadra and association of priests called Daita who are presumed to be tribal origin to the worship of deity and some scholars hold that jagannath was originally a tribal deity.
- The legends regarding the origin of Jagannath, which have been recorded in various sources such as Mahabharat of Sarala Das, Deula Tola of Nilambar Das, Skanda Purana, Brahma Purana, Narada Purana, Padma Purana, Kapila Samhita etc. suggest the tribal as well as Brahmanical links of the deity in the initial stage.

- According to Sarala Das's Mahabharat, the dead body of Lord Ksirhna, transformed into wooden form, landed at the Puri sea shore; Jara Sabara, an aborigine, picked it up and worshipped it, subsequently, lndradyumna, the king of Somavamsa, got three wooden images made from the log and built a temple for the deities
- It is said that the tooth relic of Lord Buddha is preserved in the image of Jagannath, that the three deities - Jagannath, Subhadra and Balabhadra - represent Buddha, Dharma and Sangha respectively.

- Jayadeva, the twelfth century Vaishnava poet identified Jagannath with Krishna or Vishnu also accepted Buddha as the ninth incarnation of Krishna or Vishnu. Sarala Das, the fifteenth century poet, in his Mahabharat regarded Jagannath as an embodiment of Buddha.
- Jagannath cult exercises deep influence over the socio-religious-political life of Odisha. During the Gangs and Surya rules, Jagannath, so to say, became the State deity.

Summary of Jagannath Cult

- Lord Jagannath has always remained mysterious to the knowledge of mankind.The origin of Jagannath cult is shrouded in obscurity.
- The cult of Jagannath embodies universal brotherhood, combining elements of Hinduism, Buddhism, Jainism and the native religious practices of the tribal people.
- The presiding deities of the temple, Jagannath, his elder brother Balabhadra and younger sister Subhadra, portrayed in black, white and yellow, represent the three major races of humanity according to noted religious and social commentators.
- The cult of Jagannath is stated to be of tribal origin. The Vanayaga before the search of Daru for Navakalevara of the God also speaks of the tribal origin of God Jagannath.
- The three tribal deities like Jaleri Penu, Tana Penu and Murani Penu, worshipped by the Khonds Odisha are regarded as Jagannath, Balabhadra and Subhadra respectively .Many scholars trace the Vedic origin of God Jagannath. The 3rd verse of the 155th Sukta in the 10th Mandala of Rig Veda.
- Owing to the popularity of Jainism in Odisha, Balabhadra, Subhadra and Jagannath have been regarded as the three cardinal principles of Jainism like Samyak Jnana, Samyak Charitra and Samyak Drishti by N. K. Das.
- The concept of Kalpa tree in Jainism is regarded as the Kalpavata inside the sacred complex of God Jagannath temple at Puri. Though by the tenth century A.D., the presiding deity of Puri was known as Purushottama, which is one of thousand epithets of Vishnu, yet during the Bhauma period, the deity appears to have been profoundly influenced by Saivism, Shaktism, Tantricism and Buddhism which were simultaneously prevalent.
- The prevalence of Shaktism at Puri is borne out by the worship of Vimala inside the temple, and the existence of Saptamatruka image. The 'Utkal Khanda' of Skanda Purana describes Subhadra as the Shakti of Jagannath.
- The Purushottama Mahatmya of Skanda Purana (a work of 13th century A.D.) and of Vishnurahasya (a work of 16th century A.D.) referred to the female wooden image between Jagannath and Balabhadra as Lakshmi.
- The Vaishnavite origin of the Jagannath cult is traced by some scholars Purusottama Mahatmya projects God Jagannath as Narayana, Krishna-Vasudeva, Buddha etc. Poet Jayadeva, as stated earlier, popularised Vaisnavism in Odisha through his immortal creation Gita Govinda.
- It is told that Sikhism has relation with Jagannath. The Mangu Math of Puri bears its memory. Jagannath was regarded as sacred by the Muslims of Odisha.
- Yavana Salabega had given importance to him. He had composed many Bhajans for Jagannath. The Jagannath cult exercises deep impact on the socio-religious-political life of Orissa.
- During the Ganga and Surya rules, Jagannath, so to say, became the State deity. Puri has been visited since ancient times by founders of different religious cults, who left their legacy through the monasteries.
- It has become one of the four important places of pilgrimage for the devout Hindus not only of Orissa but also of all parts of India and the world. Largest crowds of devotees are to be noticed in Puri at the time of the car festival of Lord Jagannath.
- It is the belief of Hindus that on seeing Lord Jagannath, the manifestation of supreme being, in his chariot one never falls into the mire of the cycle of rebirth. Thus, Jagannath cult is an amalgam of

diverse religious cults like tribal religion, Brahmanical religion, Buddhism, Saivism, Shaktism, Tantricism and Vaishnavism.

Significance and Impact of Jagannath Cult on Odisha Society

The Jagannath cult has had a profound impact on Odisha society, shaping its religious, cultural, and social fabric over the centuries. Jagannath cult is an amalgam of diverse religious cults like tribal religion, Brahmanical religion, Buddhism, Saivism, Shaktism, tantricism and Vaishnavism.

1. **Religious Significance:**

- ❖ The Jagannath Temple in Puri, dedicated to Lord Jagannath, is one of the most revered pilgrimage sites for Hindus in India.
- ❖ The cult of Lord Jagannath holds immense religious significance for the people of Odisha, who consider Lord Jagannath, along with his siblings Balabhadra and Subhadra, as their presiding deities.
- ❖ The annual Rath Yatra (chariot festival) of Lord Jagannath attracts millions of devotees from all over the world, fostering a sense of unity and devotion among the people.

2. **Cultural Integration**:

- ❖ The Jagannath cult has played a significant role in integrating various social groups within Odisha.
- ❖ Regardless of caste, creed, or social status, devotees from all walks of life participate in the rituals and festivals associated with the Jagannath cult, fostering a sense of unity and inclusiveness.

3. **Art and Architecture**:

- ❖ The Jagannath Temple in Puri is a remarkable example of Odisha temple architecture and sculpture.
- ❖ The temple's intricate carvings, towering spires (vimanas), and sculptures depicting various mythological episodes have influenced the architectural styles of other temples in Odisha.
- ❖ The art forms of Odisha, including Pattachitra (scroll painting), Odissi dance, and Odissi music, have been deeply influenced by the Jagannath cult, incorporating themes, stories, and iconography associated with Lord Jagannath.

4. **Social Welfare**:

- ❖ The Jagannath cult is known for its commitment to social welfare and charity.
- ❖ The temple administration runs various philanthropic activities, including free food distribution (Ananda Bazaar) and healthcare services, benefiting thousands of people every day.
- ❖ The concept of "Mahaprasad" (divine food) offered to Lord Jagannath is considered sacred, and devotees believe that partaking in it brings spiritual and physical well-being.

5. **Festivals and Celebrations**:

- ❖ The festivals associated with the Jagannath cult, such as Rath Yatra, Chandan Yatra, and Snana Yatra, are celebrated with great enthusiasm and devotion throughout Odisha.
- ❖ These festivals not only serve as religious events but also act as platforms for cultural performances, highlighting the diverse art forms and traditions of the state.

6. **Tourism and Economy**:

- ❖ The Jagannath Temple and the associated rituals and festivals attract a significant number of domestic and international tourists, contributing to the state's tourism industry.
- ❖ The influx of devotees and tourists during major festivals brings economic benefits to local businesses, hotels, and artisans, boosting the local economy.

The Jagannath cult has not only been a source of spiritual solace for the people of Odisha but has also played a pivotal role in shaping the social, cultural, and economic landscape of the state. It has fostered a sense of unity, inclusiveness, and devotion among the people, and its influence can be seen in various aspects of Odisha society, ranging from art and architecture to social welfare and cultural celebrations.

Mahima Dharma

- ❖ The founder of the Mahima movement Is Mahima Swami or Mahima Gosain. His early life is shrouded in obscurity.
- ❖ It is said that he revealed himself in a wonderful way during 1826 A.D. in Puri. At that time, he was sleeping on the bare ground and was, therefore, known as Dhulia (dusty) Baba.

- During the period of his stay at Puri, he was propagating the theory of Advaitabada which means God is one ,there is no more than one God.
- According to Abadhuta Biswanath Baba who has written the history of Mahima Dharma, Mahima Gosain was an incarnation of Param Brahma.
- Mahima Gosain was preaching his new religion of Mahima Dharma or Satya Mahima Dharma in the districts of Cuttack, Puri, Ganjam and in feudatory States of Dhenkanal, Athagarh, Hindol, Boudh.
- Thus, the Mahima cult preaches universal brotherhood, non-violence, good neighbourliness, peaceful co-existence, freedom from greed, kindness to all including birds, animals and insects.

(Fig: A preacher of Mahima Cult and Gate of Mahima Gadi, Joranda, Dhenkanal)

- The Mahima Gadi or the religious seat of the Mahima Cult is located at Joranda in the district of Dhenkanal.
- Mahima Gosain initiated Govinda Das as his first disciple, and many others followed, including the great Biswanath Baba. Bhima Bhoi of Rairakhol became his disciple.
- He popularised the Mahima Cult through his great literary works such as Stuti Chintamani, Brahmanirupana Gita, Nirveda Sadhana, Chautisa Madhuchakra, Adyanta Gita, and Astakabihari Gita.
- Between 1862 and 1867, Mahima Dharma spread like wildfire throughout Odisha. Mahima Gosain died in 1867. Mahima Gosain's disciples became known as Mahima monks Alekha sanyasi.
- Mahima Dharma and Bhima Bhoi
- Bhima Bhoi, the great saint, was instrumental in the spread of Mahima Dharma. He was born in 1855 in Rairakhol as a member of the Kondh family.
- Dhaneswar Bhoi was his father, and Gauri was his mother. Bhima Bhoi was blind from birth. However, historians disagree on this point.
- He composed numerous songs that were well-liked by the public, which drew them automatically to the Mahima Cult. Naturally, rival sects spoke ill of Bhima and attempted to stop the spread of the Mahima Cult.
- Bhima was hell-bent on propagating the Mahima cult. Among his immortal works are the 'Stuti Chintamani', the 'Shrutinisedha Gita; the 'Brahmaniruoana Gita', the Myantagite, the 'Chautisa Madhuchakra', and the 'Nirveda Sadhana. He died in 1895 in Sonepur's Khariapali village. Indeed, his efforts helped popularise the Mahima Cult throughout Odisha.

Mahima Dharma Doctrines

The following are the Mahima Dharma doctrines:

Monotheistic Doctrine

- Mahima Gosain's guiding principle was to believe in a single god. He delivered his sermons in Odia.
- His concept found expression in Bhima Bhoi writings, which he expressed very lucidly and placidly. Mahima Gosain's teachings were not influenced by any other religion.

Non-Dualism Principle

- The Mahima cult advocates for unadulterated Non-Dualism. According to it, God is singular and unparalleled. He is all-knowing, all-powerful, and all-present. He is the supreme soul and the source of the world's creation.
- He is also formless (Nirakara), inexpressible (Avyakta), without a body (Adeha), without a name (Anama), and emotionless (Nirvikara), as well as supreme God (Paramesvara).

The Universe's Creation Theory

- Mahima Gosain has expressed his own opinion on the Theory of Creation: This world was not created through the interaction of atoms, Purusa, and Prakriti. It was founded by Alekha Prabhu.
- He is sinless and without vice. He is the originator of all things and causes. As such, he should be worshipped as the universe's creator.

Rejection of idolatry

- Mahima Dharma was a staunch opponent of idol worship. As with Buddhism and Jainism, Mahima dharma spoke out against Brahmanism's superstitions.
- To the Alekha, he prescribed only one mode of worship. They denied and rejected the worship of various idols. Thus, only formless Brahma is deserving of worship.

Contrary to the caste system

- This Dharma was opposed to the caste system in society and spoke out against it in Odisha.
- It made no distinctions between men and women, upper and lower castes, wealthy and impoverished, and so forth. The wise men make no distinctions between caste, creed, or sex.

Social Harmony

- On the other hand, they strive to maintain social harmony and peace. Thus, Mahima Dharma never imposed any restrictions on God worship.
- God can be attained by anyone only through devotion. Every person is capable of worshipping and attaining God.

Vasudhaiva kutumbakam

- Mahima Dharma adhered to the Vasudhaiva kutumbakam principle. The Mahima doctrine views the entire universe as a single family and wishes for the well-being of all.
- Mahima dharma's motto is "happiness for all and peace for all.

Rule of Visuddha advaita Brahmavada

- It was primarily a Bhakti Cult adhering to the Visuddha-advaita Brahmaveda philosophy.
- It shared a strong affinity with Samkaracharya's Advaita Vada, which advocates exclusively for Jnana as the only path to salvation. Thus, it is dear that there is no conflict in Mamma Dharma between Jnana and Bhakti.

Bhakti movement in Odisha

- The Bhakti Movement in Odisha refers to the socio-religious movement that took place in the region during the medieval period.
- Bhakti movement in Odisha known as Jnana Misrita bhakti or Dasya Bhakti (Dasya-Bhakti is the love of God through servant-sentiment) which started in the 12th century by various scholars including Jayadeva and it was in the form of mass movement in the 14th century.
- The Panchasakha Balarama Dasa, Achyutananda, Jasobanta Dasa, Ananta Dasa and Jagannatha Dasa (Odia poet) preaching Bhakti by doing mass sankritana across the Odisha before Chaitanya's arrival. Jagannath is the center of the Odisha bhakti movement.
- **Origin**: The Bhakti Movement in Odisha emerged around the 15th century and gained prominence during the 16th and 17th centuries.
- **Influence of Jagannath Cult**: The Jagannath Cult, centered around Lord Jagannath (a form of Lord Krishna), played a significant role in shaping the Bhakti Movement in Odisha. The teachings of Jagannath and the practices followed at the Jagannath Temple influenced the devotional practices of the movement.

- **Emphasis on Personal Devotion:** The Bhakti Movement in Odisha emphasized personal devotion and a direct connection between the individual and the divine. (Doctrine of Transmigration of soul)It encouraged individuals to cultivate a deep and personal relationship with their chosen deity.
- **Vernacular Literature:** The movement witnessed the rise of vernacular literature in Odia, the regional language of Odisha. Saints and poets composed devotional songs and poetry in Odia, making religious texts and teachings more accessible to the masses.
- **Influence of Mahima Dharma:** Mahima Dharma, founded by Mahima Gosain, was an important sect within the Bhakti Movement in Odisha. It preached monotheism and the worship of a formless divine entity called "Mahima." The movement emphasized simplicity, renunciation, and equality among its followers.
- **Rejection of Caste Hierarchy**: The Bhakti Movement in Odisha challenged the prevalent caste hierarchy and advocated for equality among all individuals. It rejected discrimination based on birth and emphasized that devotion to the divine was the sole criterion for spiritual attainment.
- **Inclusion of Women**: The Bhakti Movement in Odisha provided a platform for women to actively participate and express their devotion. Several women saints emerged during this period, challenging traditional gender norms and societal restrictions.
- **Social Reforms**: The Bhakti Movement in Odisha sought to bring about social reforms by addressing issues such as untouchability, inequality, and superstitions prevalent in society. The movement aimed to promote social harmony and spiritual upliftment.
- **Spread of Bhakti Movement**: The influence of the Bhakti Movement in Odisha spread beyond the boundaries of the region. The devotional practices and teachings of Odisha's saints and poets influenced other parts of India, leading to the growth of the Bhakti Movement on a larger scale.
- **Social Equality and Women's Empowerment**: The Bhakti Movement challenged the prevailing social norms and advocated for social equality. It denounced social discrimination based on caste and encouraged a more inclusive and egalitarian society.

Shri Chaitanya, Panchasakhas & the Bhakti movement in odisha

- The arrival of Sri Chaitanya in Odisha marked a significant turning point in the religious history of the region. The existing Vaishnavite religion already had a profound influence on the people of Odisha, but Sri Chaitanya's presence had a deep impact on their lives and culture.
- Born in a Brahmin in 1486 A.D., Sri Chaitanya, also known as Gouranga for his fair complexion, displayed remarkable qualities as a young boy.
- After the loss of his father and the untimely death of his first wife, he married Vishnupriya and embarked on a spiritual journey.
- He received initiation into the Bhakti cult from Vaishnava saint Isvara Puri while offering prayers to his ancestors in Gaya. In 1509 A.D., he took the vows of Sanyasa and adopted the name Sri Krishna Chaitanya before arriving in Puri with his followers.
- In Odisha, Sri Chaitanya ignited fervent religious devotion and enthusiasm, attracting many people with his Sankirtan parties.

(Fig: Sri Chaitanya Mahaprabhu and Bhakti Movement)

- His encounter with the Vedantic scholar Vasudeva Sarbabhauma in Puri resulted in Sarbabhauma embracing Vaishnavism after being defeated in a religious discussion.
- Sri Chaitanya's journey took him to the south, where he met Raya Ramananda, the governor of Rajamahendri.

- His faith promoted religious devotion across all sections of society, challenged caste divisions, and strengthened the practice of Vaishnavism in Odisha. Sri Chaitanya passed away in Puri on June 29, 1533, A.D., in the presence of the Jagannath deity.
- The Panchasakha poets, contemporaries of Sri Chaitanya, were initiated by him and maintained their unique identity by adhering to the concept of void and associating it with Lord Krishna.
- Thus, Sri Chaitanya and Vaishnavism left a lasting impact on the religious and cultural history of Odisha.
- The Pancha Sakhas, also known as the famous five Saints or five Friends, held great significance in the religious and socio-cultural history of medieval Odisha. Comprising Balarama Das, Jagannatha Das, Achyutananda Das, Yasobanta Das, and Sisu Ananta Das, they established their own Sampradaya, preaching Bhakti for Radha and Krishna in Odisha prior to the arrival of Sri Chaitanya, following the tradition set by Jayadeva's Gita Govinda.
- Each of the Pancha Sakhas contributed immensely to Odia literature and spiritual teachings. Balaram Das, also known as Matta Balarama, was known for his ecstatic Bhakti and authored works like Jagamohana or Dandi Ramayana and Lakshmi Purana.
- Achyutananda Das, known for his Oriya translations and commentaries, wrote texts like Harivamsa and Tattva Bodhini.
- Jagannatha Das penned Gupta Bhagavat and other notable works, while Yasobanta Das and Sisu Ananta Das also made significant contributions to literature and spiritual songs.
- The Pancha Sakhas emphasized the importance of Bhakti and the realization of the soul, advocating for the abolition of discriminatory practices among Vaishnavas.
- Their liberal approach faced opposition from caste-conscious Brahmins, but they continued to spread their message of worshiping Lord Krishna/Jagannatha as a transcendent entity accessible to all.
- The influence of the Pancha Sakhas and the Bhakti movement had a profound impact on the socio-religious and cultural life of the people of Odisha.

Christian Missionaries

- Orissa, popularly known as the sacred land of Lord Jagannath, is a land of resplendent glory and rich cultural heritage. Despite such glorious history, there were number of evil systems spreading the firmament of this sacrosanct land.
- These were illiteracy, idolatry, superstition, self -immolation under the chariot of Lord Jagannath in Puri, rigid caste system, untouchability, sati system, meriah sacrifice and infanticide etc.
- However, with the advent of the missionaries in this land, there was a tremendous transformation in the social sphere particularly in the tribal society of Orissa.
- The Christian missionaries had secured license from the British authorities for the first time in 1813 to work in India and in 1822 Orissa was selected as the site for missionary operations. Thereafter, they heralded a new epoch in the social field of Orissa.
- They constantly persuaded and pressurized the Government to abolish such evil systems from society and later it was legalized.
- The missionaries were also the pioneer of female education and the first people to come in close contact with the tribal communities who were isolated from the mainstream since time immemorial.
- As a result of this social mobilization took place and a favourable ambience was created. It helped in the regeneration and renovation of traditional society into a pragmatic one.
- Despite many reforms initiated by Christian missionaries the illegal conversions are being carried out by missionaries in tribal areas.
- For example, in Kandhamal District alone the Christian population has increased from 6% in 1970 to 27% in 2001, despite an Act enacted by Orissa Legislature in 1967 to prevent conversion by allurement, coercion, bribery and cheating.

(Fig:Christian Missionaries and their activities)

Role of Christian Missionaries in Socio-Economic and Cultural Development in Odisha:

Role of Christian Missionaries in Socio economic and Cultural development in Odisha

The role of Christian missionaries in the socio-economic and cultural development of Odisha has been significant. Their activities have contributed to various sectors and had both positive and negative impacts.

1. **Education and Literacy:** Christian missionaries played a significant role in establishing schools and educational institutions, contributing to the spread of education and literacy in Odisha.
2. **Healthcare Services**: Missionaries set up hospitals and healthcare facilities, providing medical assistance and improving healthcare access for the local population.
3. **Women's Empowerment**: Missionaries worked towards empowering women by establishing schools for girls, promoting female education, and advocating for women's rights.
4. **Social Reforms**: Missionaries actively participated in social reform movements, such as the abolition of caste-based discrimination and widow remarriage, challenging traditional norms and practices.
5. **Orphanages and Social Welfare**: Missionaries established orphanages and social welfare organizations, providing care and support to vulnerable sections of society.
6. **Translation and Printing**: Christian missionaries contributed to the translation and printing of religious texts, including the Bible, in the local languages of Odisha, thereby aiding in the development of regional languages.
7. **Infrastructural Development:** Missionaries played a role in the development of infrastructure, such as construction of schools, hospitals, and community centers, which benefited the local communities.
8. **Relief and Rehabilitation**: During natural disasters or crises, missionaries actively engaged in relief and rehabilitation work, providing aid, shelter, and support to affected communities.
9. **Promotion of Cultural Exchange**: Christian missionaries facilitated cultural exchange by introducing Western music, art, and literature, which influenced the local cultural landscape.
10. **Economic Development:** Through their initiatives, missionaries introduced new agricultural techniques, improved farming practices, and promoted cottage industries, contributing to the economic development of the region.

Criticism of Christian Missionaries:

1. **Cultural Assimilation**: Critics argue that missionaries promoted cultural assimilation by imposing Western values and customs, which eroded traditional Odia cultural practices.
2. **Conversion Agenda**: Some accuse missionaries of having an underlying conversion agenda, using socio-economic development as a means to convert people to Christianity. The missionary activities adversely affected tribal communities, leading to changes in their traditional lifestyle, customs, and belief systems.
3. **Disruption of Indigenous Beliefs**: Critics argue that the influence of Christian missionaries disrupted indigenous beliefs and practices, leading to the erosion of traditional cultural and religious

systems. The focus on Western education and religious teachings undermined indigenous knowledge systems, devaluing traditional wisdom. They also criticized Jagannath culture and belief.

4. **Economic Dependency**: Critics argue that the socio-economic initiatives of missionaries created a sense of dependency among the local population, leading to a loss of self-sufficiency.
5. **Social Fragmentation**: Some argue that the activities of missionaries led to social fragmentation by creating divisions within communities based on religious affiliations. The introduction of Christianity disrupted social cohesion and harmony by challenging established social structures and hierarchies.

Temple architecture of Odisha

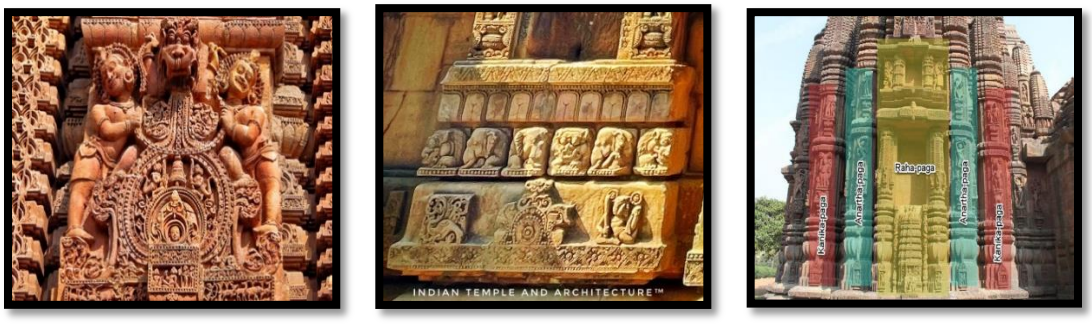
- The temple architecture of Odisha, a state in eastern India, is renowned for its unique and magnificent style.
- Odisha, formerly known as Orissa, has a rich cultural heritage and is home to some of the most impressive and ancient temples in the country.
- The architecture of these temples reflects the region's historical, religious, and artistic traditions. The temple architecture of Odisha is primarily classified into different styles: Kalinga style, Dravidian style, Nagara style and Vesara Style

Classification of Kalinga temple architecture

- From Silpa-sastras of Orissa, it is known that three types of temples existed in Orissa-Rekha Deula, Pidha Deula and Khakara Mundis.
- The temples of Orissa had four distinct parts like-Pista (platform), Bada (perpendicular wall), Gandi (portion from ground to neck) and Mastaka (crowning element).
- Pista means foundation. Bada consists of Pabhaga, Jangha and Varanda.
- Gandi is divided into several Pagas (segments) such as Rahapaga, Anurahapaga and Kanikapaga.
- The Mastaka (Head consists of Beki, Amalachakra, Khapuri, Kalasa and Ayudha.

Basic Parts of a Kalinga temple

- Deul: The deul, also known as vimana, is the main sanctum or shrine of the temple. It is the tallest and most prominent structure in the temple complex. The deul usually houses the main deity of worship .
- Jagamohana: The jagamohana, also called the mandapa or assembly hall, is an attached structure to the deul. It serves as a congregation area for devotees and a place for religious rituals. The jagamohana is typically rectangular in shape and features columns or pillars supporting the roof.
- Natamandira: The natamandira, also referred to as the dancing hall, is an open pavilion located in front of the jagamohana. It is used for music, dance performances, and other cultural activities. The natamandira is often adorned with intricately carved pillars and sculptures.



(Fig:Kirtimukhas,Scroll Mouldings and Different pagas of temple)

- Bhoga-mandapa: The bhoga-mandapa, also known as the offering hall, is a pillared hall attached to the main shrine. It is used for offering food and other items to the deity. The bhoga-mandapa is typically smaller in size compared to the jagamohana.

- ❖ Gopuram: The gopuram is a monumental gateway tower that marks the entrance to the temple complex. It is usually constructed with carvings and sculptures depicting various religious and mythological scenes.
- ❖ Vimana: The vimana refers to the tower-like structure that crowns the main shrine or deul. It is usually adorned with intricate carvings and acts as a prominent element of the temple's architectural design.
- ❖ Shikhara: The shikhara is the pyramidal or curvilinear tower that forms the apex of the main shrine.
- ❖ Mandapa: In addition to the jagamohana, various other mandapas or pillared halls can be found within the temple complex. These halls serve different purposes, such as community gatherings, ceremonial processions, and rituals. (Nata mandira & Bhoga Mandapa)

Rekha Deula

- ❖ Rekha Deula refers to a typical Kalinga-style temple with a curvilinear tower, known as the shikhara.
- ❖ The Rekha Deula temples have a square sanctum (garbhagriha) and a porch (jagamohana) in front.
- ❖ The tower is usually divided into different tiers, and each tier has its own architectural features and decorative motifs.
- ❖ The Rekha Deula is broadly divided into three major parts from bottom to top:-
- ❑ Bada (Perpendicular Wall)
- ❑ Gandi (Shikhara or Superstructure)
- ❑ Mastaka (Kalasha or Top)
- ❑ Examples:- Lingaraj Temple, Jagannath Temple

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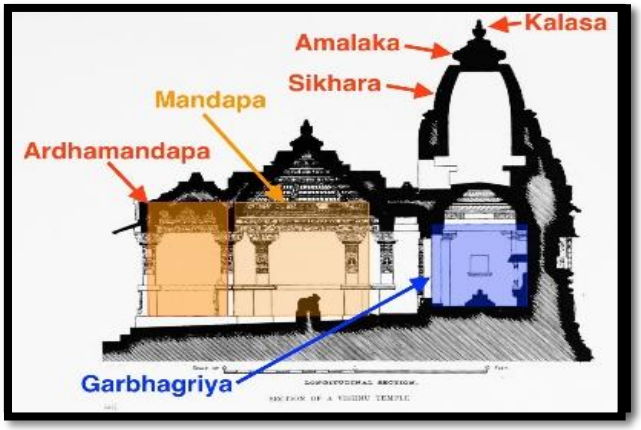
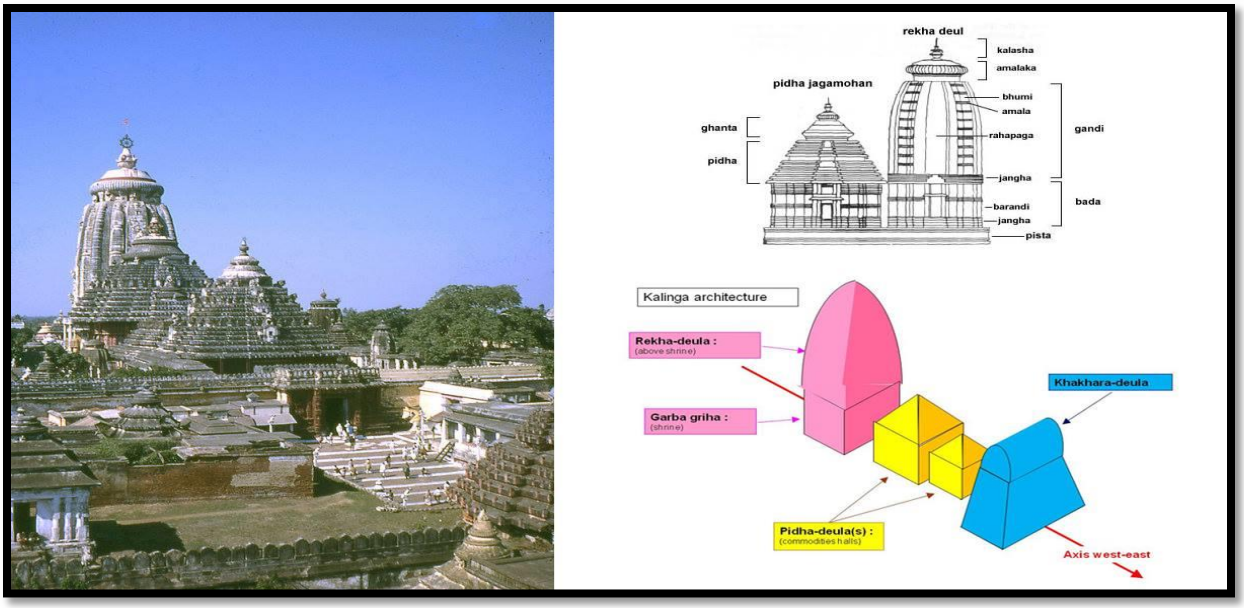
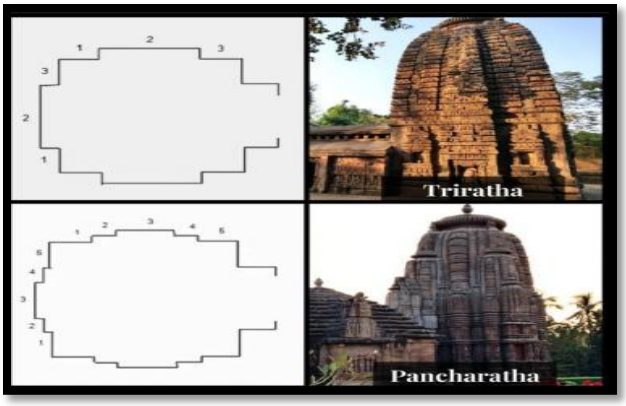
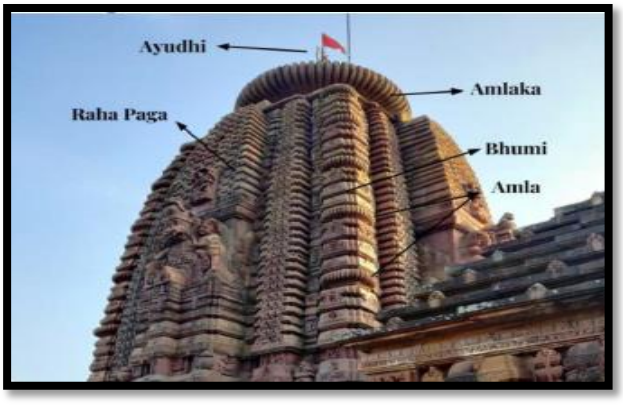








Pidha Deula

- The Pidha Deula is etymologically called "flat seat temple" because the Shikhara here is like a stepped but compressed pyramid.
- It is marked by a series of flat platforms placed one over the other, in diminishing order, each one representing a storey. It is topped by an Amalaka as a rule.
- The Pidha Deula is generally seen as the axially located Mandapas in the front of Garbha Griha as an annexure to the main temple.
- Example – Bhaskareswar Temple, Konark Sun temple

Khakhara Deula

- Khakhara Deula, is a temple style characterized by its square or rectangular shape.
- It usually consists of two structures, namely the main sanctum and the porch, which are interconnected.
- The distinguishing feature of Khakhara Deula is its flat roof, without any curvilinear elements.
- Khakhra Deula is one of the most special architectural forms in Kalingan style which can be seen all over Odisha.
- Example-Vaitala temple, Varahi temple

Major temples of Kalinga Architecture

- Sri Jagannath Temple
- Lingaraj Temple
- Konark Sun Temple
- Rajarani Temple
- Parsurameswar Temple
- Mukteswar Temple
- Vaitala Temple

Parasuramesvara Temple

The Parsurameswar Temple is an ancient Hindu temple which was completed in 7th Century AD in Bhubaneswar by Sailodvaba dynasty and it was based on both the triratha plan(Bada) and Pancharatha style (Gandi) . The Jagamohana or Muklasala first appeared within the Parasuramesvara temple.The Jagamohana has two doors and four irregularly placed windows.

- Style: The temple follows the Kalinga style of temple architecture, which is characterized by its pyramid-shaped roof (vimana) and intricate stone carvings.
- Structure: The temple is built using sandstone and stands on a raised platform called a pista. It consists of a sanctum sanctorum (garbhagriha), a porch (jagamohana), and a tower (shikhara) atop the sanctum.

- Sanctum Sanctorum: The garbhagriha houses the main deity, Lord Parsurameswar (a form of Lord Shiva). It is a small, enclosed chamber with a square plan and features elaborate carvings on its exterior walls.
- Tower: The shikhara of the temple is a distinctive feature and rises above the sanctum. It is composed of several tiers, each adorned with intricate sculptural details and miniature temple replicas. The sikhara contains an amalaka ,a kalasi and a lingam instead of Ayudha. This is a peculiar feature of the Parasuramesvara temple of Orissa.
- Pillars: The temple is adorned with intricately carved pillars, known as raha (pagas)pillars, which flank the entrance and support the roof of the porch. These pillars feature exquisite carvings depicting various deities, celestial beings, and mythical creatures. The pagas (pilars) were not fully developed in this temple.
- Niche : Each of the three pilasters contains a niche. The central pilaster contains the highest number of niches and the two others contain equal number of niches. There are all together eleven niches in this temple.
- Decorative Elements: The exterior walls of the temple are adorned with elaborate sculptural panels depicting scenes from Hindu mythology, including stories from the Ramayana and Mahabharata.
- Ashtagraha :The presence of Asthagraha (Eight Planets) on the lintel of the entrance door is a testament of its antiquity.
- Saptamatrikas: The Saptamatrika marks their presence for the first time in the temple architecture of the state. The saptamatrika are essentially powers bestowed on Goddess Shakti by various Gods.
- Motifs: The temple architecture incorporates several recurring motifs, such as lotus flowers, celestial beings, floral patterns, and geometric designs. These motifs are meticulously carved into the stone surfaces.
- Sahasra lingam: It's astonishing to see 1000 small shiba lingas embedded on one linga. Sahasralinga at the Parashurameswara Temple is the most popular among said lingas. It's carved with 1000 miniature representations of itself.
- Sculptures: The Parsurameswar Temple is renowned for its sculptural artistry. The intricate stone carvings depict various gods and goddesses, celestial beings, and scenes from Hindu epics, highlighting the skill and craftsmanship of the artisans of that era. The walls of the porch and shrine are carved with various sculptures, scroll mouldings,creepers, human and animal figures and stories from mythology are found as decorative motif of the temple.
- Iconography: The temple architecture reflects the religious beliefs and iconography prevalent during its construction. The sculptures and carvings depict various deities and their associated attributes, conveying symbolic and spiritual meanings.
- Conclusion :The Parsurameswar Temple holds immense historical and architectural significance in Odisha.

Muktesvara Temple

The Muktesvara temple is a novelty in the field of Kalinga temple architechure. It was built during 966 CE by Somavamshi king Yayati I.

The gate of the temple was well designed and its balance and design give it a grandoise look. The Vimana stands on a raised platform.

- Architectural Style: The Mukteswara Temple highlights the Kalinga style of temple architecture, which is characterized by its distinct regional features.
- Structure: The temple is built on a raised platform with a prominent tower or spire known as the vimana.It is square in ground plan. The base has its five divisions such as Khura, Kumbha, Pata, Kani and Vasanta.It has a compact structure with a central sanctum and a porch in front.
- Niches :In this temple, the niches are empty and have no Parsvadevatas (side deities).
- Ornate Gateway: The temple's entrance is adorned with a beautiful torana or arched gateway, featuring intricate carvings of celestial beings, dancers, and mythical creatures.
- Sculptures: Mukteswara Temple is renowned for its exquisite stone sculptures. The walls and pillars are adorned with intricate carvings depicting scenes from Hindu mythology, including gods, goddesses, and celestial beings.
- Architectural Elements: The temple incorporates various architectural elements such as pidha deul (rectangular sanctum with a pyramid-shaped roof), khakhara deul (curvilinear roof with horizontal ridges), and bada deul (main temple structure).
- Torana: The temple's torana is one of its most remarkable features. It is intricately carved with delicate motifs, including elaborate scrollwork, floral designs, and mythical creatures like elephants and lions.
- Temple Spire: The vimana or spire of the temple is a towering structure with multiple tiers and it is short. It has four Natarajas and four Kirtti-mukhas on four facades.
- Jagamohana: The porch or jagamohana is an integral part of the temple's structure. It serves as an assembly hall for devotees and features beautiful carvings on its pillars and walls. The ground plan as the Jagamohana of the Muktesvara Temple is just like a star.
- Temple Complex: The Mukteswara Temple is part of a larger temple complex, which includes several smaller shrines and structures. These structures are adorned with similar architectural features and intricate carvings. It has no Anga Sikharas or any additional sikhara. (Replica of main tower of the temple)

- Finely Carved Doorways: The temple's doorways are crafted with great skill and precision. They are decorated with intricately carved arches, lintels, and door frames, highlighting depictions of deities and celestial beings.
- Conclusion :The Mukteswara Temple in Odisha exemplifies the rich tradition of temple architecture in the region. Its distinct Kalinga style, ornate sculptures, elaborate torana, and intricate carvings make it a significant cultural and architectural treasure.

Vaitala Temple

- Vaitala Temple, also known as the Vaital Deul or Tini Mundia Temple, is a unique and historically significant temple located in Odisha, India.
- The Vaitala temple (A.D. 775) of Bhubaneswar represents the perfect presentation of Khakhara type of architecture and was built by the Bhaumakara dynasty queen Tribhuvana Mahadevi.
- Structure: The plan of the temple is significantly different. Scroll mouldings are found at the lower basement. Except the western side on all the sides of the temple rectangular niches are found on the walls in the form of window. Between Bada and Mastaka erotic sculptures appear.
- Tantricism : Historians presume that the vaitala temple was meant for the practice of Tanta rituals. Unusually, the inside of the temple is dark in comparison to other temples.
- Architecture: The temple follows the characteristic Kalinga style architecture, which is known for its distinctive features like the curved spires or shikharas, intricate carvings, and ornate decorations. Although it resembles a ratha, its finials are composed of Amalaka and Ayudha. The design of the temple is unique.
- Plan: The temple is positioned on a lower platform. and has a rectangular plan. It consists of a main sanctum or garbhagriha, an antarala (vestibule), and a porch or jagamohana.
- Jagamohana: The Jagamohana of the vaitala temple is rectangular on its four corners are placed the replicas of the Sikhara type of temple. The Jagamohana has no pillar, grill or window. There are fifteen sculptures in the Jagamohana.
- Deity: The presiding deity of the Vaitala Temple is Vaitala, a form of goddess Chamunda, who is regarded as the protector of the city and the slayer of demons. She is surrounded by other Matrika figures like Brahmane, Mahesvari; Kaumari; Vaishnavi; Varahi and Aindri. Virabhadra's image is also found affiliated with Matrika figures.
- Carvings: The temple is adorned with intricate carvings that depict various mythological scenes, deities, celestial beings, and human figures. The carvings display excellent craftsmanship and attention to detail.

- Unique Design: What sets the Vaitala Temple apart is its unconventional shape. Instead of the usual tower-like spire, it features a circular structure with three conical roofs or mundas stacked one above the other. The interior of the sanctuary is unusually dark compared to other temples. Perhaps esoteric rituals were taking place within the temple.
- Materials: The temple is constructed using red sandstone, laterite, and khondalite stones. The use of these materials gives the temple a unique reddish hue.
- Conclusion: The Vaitala Temple in Odisha stands as a testament to the rich heritage and architectural excellence of the Kalinga region. Its distinctive design, intricate carvings, and historical significance make it a prominent landmark in Bhubaneswar.

Rajarani Temple

The Rajarani Temple is a magnificent example of temple architecture in Odisha, India. It was built during the 11th century by a somavamsi ruler Indraratha and is renowned for its exquisite craftsmanship and unique architectural style. Earlier its name was Indresvara or Indralingesvara temple.

- Style: The Rajarani Temple is a living testament to the Kalinga School of Architecture, which flourished during the medieval period in Odisha. The Rajarani temple stands on a platform having three mouldings. The temple has a punchanga Bada. (five divisions, namely, pabhaga, jangha, bandhana, uparajangha and baranda)
- Material: The temple is constructed entirely with a type of coarse-grained pinkish sandstone known as "Rajarani" stone. This stone gives the temple its name.
- Architecture: The temple follows the Pidha Deula style, which is characterized by a curvilinear tower structure known as a “Vimana." It represents the typical Odisha temple architectural style. It is Pancharatha in plan, It is crowned with a Kalasa. Both the porch and the sanctum's lintels feature the Navagraha Panel.
- Plan: The temple stands on a raised platform and consists of a sanctum sanctorum (garbhagriha) surrounded by a detached circular shrine (circumambulation path or pradakshina patha). It lacks the traditional Jagamohana (porch) and instead has an ornate mandapa. The Jagamohana of the temple consists of a Pidha deula with a pyramidal shape which is in Pancharatha plan.
- Sculptures: The exterior walls of the temple are adorned with beautiful sculptures depicting various Hindu deities, celestial nymphs (apsaras), and scenes from Hindu mythology. These intricately carved sculptures add to the grandeur of the temple.

- Unique Features: One of the unique features of the Rajarani Temple is the absence of any erotic or explicit sculptures that are commonly found in other Odisha temples. It represents a departure from the norm and highlights the temple's distinct architectural identity.
- Deity : This temple currently has no presiding deity, and it is renowned as a temple without a deity. The Rajarani temple is perched on a platform with three edgings.
- Vimana: The Vimana (tower) of the Rajarani Temple is intricately carved with miniature temple motifs, including miniature towers and shikharas (spires). These miniature architectural elements demonstrate the skill of the craftsmen of that era. The Vimana of the temple bears many its miniature prototype called Angersikharas.
- Decoration: The temple is famous for its exquisite ornamental carvings, which include decorative motifs, geometric patterns, and scrollwork. The Digpalas, Dvarapalas and other decorative model on the body of the temple.
- Temple Proportions: The temple is an excellent example of perfect architectural proportions. The height, width, and depth of the temple are designed to maintain a harmonious balance and pleasing visual appeal.
- Conclusion: The Rajarani Temple's architectural design, ornate carvings, and the overall ambiance evoke a sense of grandeur and spiritual serenity. It stands as a testament to the rich cultural and architectural heritage of Odisha.

Lingaraja Temple

- Lingaraja Temple, located in Bhubaneswar, Odisha, is one of the most famous and a significant temple about 180 feet high which was constructed during 1025 AD to 1065 AD by Somavansi ruler Jajati Keshari. (Chandihara Yayati II)
- Architectural Style: Lingaraja Temple highlights the Kalinga style of architecture, which is characterized by its distinctive pyramid-shaped tower or "deul" and elaborate sculptural embellishments.It was built in Pancharatha style. The sprawling temple complex has one hundred and fifty subsidiary shrines.
- Tower Structure: The main tower of the temple, known as the "vimana," rises to a height of about 180 feet. It is built in several tiers, creating a majestic and imposing structure.
- Intricate Carvings: The temple is adorned with intricate carvings that depict various mythological scenes, religious motifs, and cultural symbols. These carvings are predominantly dedicated to Lord Shiva.

- Materials Used: The temple is primarily constructed using sandstone and laterite, which are abundantly found in the region. The sandstone provides a smooth surface for carving intricate designs.
- Plan Layout: The temple follows the traditional Odisha temple plan, consisting of multiple structures within the complex, such as the main sanctum, assembly halls, audience halls, and subsidiary shrines.
- Jagamohana and Natamandira: The Lingaraja Temple complex comprises a "jagamohana" (assembly hall) and a "natamandira" (dancing hall). These structures serve as important spaces for rituals, ceremonies, and cultural performances.
- Temple Sculptures: Lingaraja Temple is known for its impressive sculptures, particularly the representation of mythical creatures, celestial beings, and deities.The images of Parvati, Ganesa and Kartikeya appear in the northern, southern and western niches of the sanctuary respectively.
- Pinnacle and Amalaka: The pinnacle of the main tower is known as "Kalasa," which represents the divine pinnacle. It is accompanied by a circular stone disk called "Amalaka," symbolizing the cosmic wheel.
- Varanda : The Varandah of the temple contains 10 mouldings beautifully carved.
- Matsaka :The mastaka ,khapuri,kalasa of the temple have been arranged very nicely and trisul is final in the temple.
- Unique Features : Lingaraj is referred to as ‘Swayambhu” – (self-originated Shivling). Another important aspect of the temple is that it signifies the syncretisation of Shaivism and Vaishnavism sects in Odisha. The Shivling is known as Hari Hara. Perhaps the rising cult of Lord Jagannath which coincided with the completion of the Lingaraja Temple had a role to play.
- The Lingaraja Temple in Odisha stands as a testament to the rich architectural heritage and cultural traditions of the region. An interesting aspect of the shrine is that it signifies the coming together of two major sects of Hinduism - Shaivism and Vaishnavism.

The Jagannath temple at Puri

- Among all the temples built during the Ganga period, the Jagannath temple at Puri deserves commendation. The construction of the temple was completed most probably by Anangabhimadeva III.
- With the construction of the Jagannath temple, Puri became a great centre of religion and culture not only in Odisha but also outside of it.
- The imposing structure consists of the *Vimana, Jagamohana, Natamandira* and *Bhogamandapa.*
- The last two structures were, perhaps, constructed during the Suryavamsi Gajapati rule.

- The *Vimana* of the temple stands at a lofty height of 214 ft. and 8 inches and a square of 80 ft. .

- The figures in the *Vimana* are the proofs of the developed art of Kalinga. Among those, the figures of *Astadikpala*, lion standing over crouching elephants, the figure of adult Krishna, the procession of horses and elephants, various sociao-cultural scene, erotic panels etc.
- The *Vimana* has been constructed in a *Pancharatha* plan.
- The *Jagamohana* of the temple like that *Vimana,* follows a *Pancharatha* style.
- The roof of this structure is amply supported by several iron beams. Its outer surface contains some erotic scene. Its height is 120 ft.
- The *Natamandira* of the temple is pyramidal in form. It is a square room measuring 69 ft x 67 ft. inside and the outside measurement of it is a square of 80 ft. The *Natamandira* depicts the story of the Kanchi- Kaveri expedition which most probably found place there during the glorious reign of Gajapati Purusottamadeva.
- Like *Natamandira,* the *Bhogamandapa* is a pyramidal structure measuring 58 ft. x 56 ft. The sculptures in this structure depict mainly stories related with Sri Krishna's life like his playing of flute when the cows listen to it with' upraised heads, Krishna's various poses, his play with the cowherd women in the boat, Dola yatra etc. The depiction of other deities of Brahmanical pantheon in the *Bhogamandapa* is quite interesting.
- The scene of *indrasabha,* (the court of Indra) *Rajyavisekha* (investitrue ceremoney) of Ramachandra, God Siva sitting on his bull etc, are depicted marvellously well.
- The entire Jagannath temple is surrounded by an outer wall known as the *Meghanada Prachira.* Historians point out that this wall did not form a part of the Original plan of the temple. It gave the temple the form of fort having four gate-ways.
- The gateways of the temple added grandeur to the structure. The eastern gate is popularly known as *Simhadvara.* On either side of the entrance, the figure of big crouching lion with a crown on the head is found. Two robust figures, Jaya and Vijaya are found on the pilasters of that door. This gate is famous among the pilgrims as *Jaya Vijaya dvara.* This gate is the main entrance to the temple. This gate contains the images of Patitapabana, Ganesha, Hanumana etc.
- In front of the gate is *Aruna Stambha* (the Surya pillar) which was brought from Konarka and installed there during the Maratha rule.
- The southern gate or Asvadvara comes next in order of importances. The gate is so named because two big horses (one black and another white) with their riders (Balabhadra and Jagannath respectively) are found on the pilaster of that door.
- This reminds the people regarding the legend of the Kanchi-Kaveri expedition of Purusottamadeva. The northern gate has two colossal elephants on either side. For that reason, it is known as the *Hastidvara.* It comes next in importance to the *Asvadvara.*
- The last entrance gate to the temple of God Jagannath is known as the *Vyaghradvara.* It is due to the presence of two big tiger images there. Their presence gives a grandiose look to the gate.

- The religious significance of these four gates is well discerened. The *Simhadvara* represents Dharma (piety); the *Asvadvara, Jnana* (knowledge); the *Hastidvara, Aisvarya* (material prosperity) and lastly, the *Vyaghradvara* represents *Vairagya* (renounciation).
- Immediately, after the entrance into the temple through *Simhadvara,* a pilgrim must cross *Baisipahacha* (22 steps) which, as per the Hindu belief, represent twenty-two sins of human life. When one crosses these steps, he crosses all the sins and attains *Punya* (religious merit).
- Four epigraphs of the famous Gangamonarch Anangabhimadeva III found in the Patalesvara temple describe the rituals of the Jagannath temple.
- The *Rosasala* or the kitchen of Lord Jagannath is regarded as the greatest kitchen in the world.
- Here, rice and vegetables are cooked simultaneously in earthern pots kept over one another. The cooked rice and curry are offered to the God as *Bhoga* which becomes *Mahaprasada* after the offering is made.
- Among the important shrines in the southern side the *Astadhatu* (made of eight metals) image of Nilamadhava in the shape of Lord Jagannath is important.
- The *Kalpabata* is another notable thing inside the temple complex where the women, desirous of son, bind threads in the branches of that great banyan tree.
- The *Muktimandapa* (hall of salvation) is another sixteen pillared elevated rectangular building measuring 30 ft. x 38 ft. It was constructed by Gajapati Prataprudradeva.
- Close to Muktimandapa there is *Rohini Kunda.* It contains an image of a crow with four hands. The water of this *Kunda* is regarded as sacred by the pilgrims who sprinkle the same over their head.
- Among other small temples inside the Jagannath temple complex, the Vimala temple deserves commendation.
- The sacrifice of the goat before goddess Vimala on the Dasahara festival clearly indicates the *Sakta-tantric* character of the temple.
- The temple of *Navagraha* including the Sun god is another shrine inside the temple complex. It indicates the *Saura* cult had gained momentum during the glorious days of the Gangas as is evident also from the Sun temple at Konarka.
- The *Anandabazar* is another notable site inside the temple complex. Here, the *Mahaprasada* of the Lord is sold. At that place, male and female irrespective of caste and creed take the *prasada* together.
- Besides, *Anandabazara ,* the *Koili Vaikuntha, Nilachala Upabana* (garden) and a museum (recently opened) etc. are other noticeable features of the temple of Lord Jagannath.
- Thus, it is apparent that thetemple of God Jagannath represents the amalgamation of the Saiva, Vaishnava, Ganapataya, Sakta and other cults thereby showing religious synthesis. It was again the best representation of the Kalinga style of art.

The Sun temple at Konark

- The Sun temple at Konarka, popularly known as 'Black Pagoda' was the fullest manifestation of the Kalinga style of architecture. Architecturally, it was 148pecimen in stone.
- This monumental temple was constructed by Narasimhadeva I or Langula Narasimhadeva in the 13th century A.D.
- The legend goes on that 1200 Odishan artists took 12 years for the construction of this gigantic structure. Situated at 35 kms to the north-west of Puri on the river bank of Chandrabhaga, the Sun temple has allured the attention of tourists from all over the world.
- Konarka is popularly known as *Arkakshetra* connecting the worship of the Sun god.
- The temple consisted of Vimana, *Jagamohana* and *Natamandira.* The *Vimana* is now lost due to the fall of stones from the top of the temple. The existing *Jagamohana* (Mukhasala), designed with a pyramidal roof, stands on a high platform.
- The 24 wheels, carved on the sides of that elevated platform upon which the *Deul* (sanctum) and *Jagamohana* (porch) stand, represent the 24 hours of a day.

- A group of 7 spirited horses sculptured on the sides of the staircase denote 7 days of a week. The wheels and horses together present the idea that the temple was designed in the form of a colossal Solar Chariot.
- The *Jagamohana* contained three doors each with attached steps. However, all these doors and steps have been blocked up and the interior filled up with sands. The *Vimana* and *Jagamohana* were planned in the *Pancharatha* style.
- The *Natamandira* was planned as a detached building in front of the main temple.
- In front of the eastern flight of the *Jagamohana* stood a colossal chlorite pillar, known as *Arunastambha.* As stated earlier, it had been shifted from Konarka and installed in front of the temple of God Jagannath at Puri during the Maratha rule.
- The main temple, which contained the idol of Sun god, was 230 ft. high, the biggest in the "Whole India.
- However, it is ruined. The compound of the temple is 877 ft. x 540 ft.
- The Sun temple of Konarka is remarkable for its variety of sculptures. Among them are the deities, musician-nymphs of the celestial sphere, secular sculptures, erotic figures, birds, beasts, acquatic animals, mythological figures, motifs reflected in figures, decorative bodies etc.
- The artists very rightly matched their talent with creation by depicting the rising sun with a smiling face, the midday sun with grave look and the setting sun with faded look.
- The *Navagraha* sculpture of the temple is another piece of architectural creation.
- The worship of Siva (in the form of Linga), Purusottama (God Jagannath) and Mahisamardhini (Durga) is gleaned from the sculptural remains of the Sun temple of Konarka.
- A noteworthy feature of the Sun temple of Konarka is the three outstanding animal figures which guarded the three starcases of the *Jagamohana.*
- Among these figures Gajasimhas (lion on elephant) find place in the east, elephants on the north and warhorses, on the south. These animal figures express the artistic skills of the Odia sculptors.
- A notable feature of the architecture of the Sun temple of Konarka is the presence of erotic figures on the walls. Like the Khajuraho temple, the obscence sculptures of Konarka depict the sensual pleasures of human life. It is a clear indication that human life is equal to the life of beasts.
- The Kalinga style of art reached the pinnacle of perfection with the erection of the Sun temple at Konark. From the point of elegance, balance and beauty this temple, the only temple in Eastern India which got distinction to be one of the seven wonders of the world.

Social Bases of Odia Nationalism

Concept of nationalism

- Nationalism is a multi-faceted modern concept, but social and political scientists have broadly characterized and distinguished nationalism as cultural nationalism and political nationalism.
- The concept of nationalism is a force, a psychological condition of mind and also a way of feeling, thinking and living.

- ❖ It's an emotional tie that will integrate the otherwise divided people. Even though it's treated as a second religion, the emotional force is usually stronger than the faith itself.
- ❖ Nationalism is additionally a political phenomenon of the recent society, supported by common history, tradition, language, and culture. It creates a sense of homogeneity in a nation.
- ❖ Nations don't create nationalism, it's the opposite way round, and nationalism creates nations. Nationalism revolves around the elements of culture.

Odia Nationalism

- ❖ The language controversy in Odisha which began in the 1840s became very firm during 1869-70s. Gradually, the cultural revolution of Odisha gave birth to nationalism in the region and merged with pan Indian nationalism.
- ❖ The basic nature of nationalism in Odisha was the imposition of the Bengali language in schools, courts and offices by Bengali officers posted in Odisha.
- ❖ The territory of Odisha was fragmented into various parts by colonial rulers. Odisha had lost the political geography and social existence under different administrative zones of British India.
- ❖ So, the territorial unification and language agitation went simultaneously along with the decolonization process from the below in augmenting nationalism in Odisha.

Social Bases Of Odia Nationalism

- ❖ Odishan nationalism was started when Odia people realized that the colonial rule was the main reason for Odisha's poor economic condition.
- ❖ The nineteenth century witnessed socio-cultural changes in Odisha. The 19th century witnessed the growth of socio-political associations and public associations in Odisha. The educated middle class that emerged in Odisha in the post-famine period, like its counterpart elsewhere, expressed its ideas, views and aspirations through the press, meetings and associations.
- ❖ A number of socio-political associations and public associations, having different objectives such as the development of Odia language and literature, protection of the interests of Odias, social reform, promotion of education and intellectual and literary discussions were formed in the post-famine period.
- ❖ The first such organization was the mutual improvement society established at Cuttack in 1859 and some other important associations were formed like Cuttack Debating Club (1869), Utkalollasini Sabha (1869), Utkal Uddipani Sabha (1873), Bhadrak DeshHitaisini Sabha (1874), Ganjam NishaNishadhini Sabha (1875), Orissa Islam Association (1875), Balasore National Society (1878), Utkal Sabha (1882), Orissa People's Association(1882), Orissa Graduate and under Graduate Association (1888) Orissa Christian Association (1896), and Utkal Hitaisini Sabha were some of the important associations which served a most useful purpose in the formative stage of the Oriya nationalism.
- ❖ There were some communal and caste-based associations, such as Karan Sabha, Odisha Islam Association, 1875 and Odisha Christian, Association, Cuttack, 1896.
- ❖ The educated elite of Odisha like the elite elsewhere in India, sought to reform the social life through such measures as promotion of education and uplift and emancipation of women.
- ❖ In the early part of the 20thcentury, Utkal Union Conference presented a very significant role in handling the delicate political situation for the creation of the Orissa province.

Odia nationalism refers to the collective consciousness and identity of the people of Odisha, driven by a shared sense of belonging and aspirations for socio-cultural and political self-determination. The social bases of Odia nationalism can be understood through various factors that have shaped and influenced the growth of this sentiment. Here are some key points describing the social bases of Odia nationalism:

1. **Linguistic Identity:**
- ❖ The Odia language forms the foundation of Odia nationalism. The language acts as a unifying factor among the people of Odisha, fostering a sense of linguistic pride and identity.
- ❖ The recognition and promotion of Odia as a distinct language contributed to the formation of a linguistic community that played a crucial role in shaping Odia nationalism.

2. **Cultural Heritage:**
- ❖ The rich cultural heritage of Odisha, including its art, literature, music, dance, and architecture, has played a significant role in nurturing a sense of pride and belonging among the people.
- ❖ The preservation and promotion of Odia cultural traditions, such as the Odissi dance and Odia literature, have strengthened the social bases of Odia nationalism.

3. **Historical Legacy:**
- ❖ The glorious history of Odisha, marked by the ancient Kalinga empire, the spread of Buddhism, and its contributions to art and architecture, has influenced the growth of Odia nationalism.
- ❖ The memory of Kalinga's resistance against foreign invasions, as well as historical figures like Buxi Jagabandhu and Veer Surendra Sai, has instilled a sense of pride and resilience among the people.

4. **Regional Identity:**
- ❖ The geographical and ecological distinctiveness of Odisha, including its coastline, forests, and natural resources, has contributed to the formation of a strong regional identity.
- ❖ The sense of belonging to the land of Odisha and the pride associated with its unique features have fostered a sense of unity and solidarity among the people.

5. **Socio-cultural Movements**:
- ❖ Socio-cultural movements advocating for social reform, women's rights, and the promotion of Odia language and literature have played a crucial role in shaping Odia nationalism.
- ❖ Movements led by prominent personalities like Fakir Mohan Senapati, Utkal Gourav Madhusudan Das, and Gopabandhu Das sought to awaken a sense of pride, self-respect, and cultural resurgence among the people.

6. **Tribal and Indigenous Communities:**
- ❖ The tribal and indigenous communities of Odisha, with their distinct cultural practices and traditions, have contributed to the social bases of Odia nationalism.
- ❖ Efforts to preserve and protect the rights and interests of these communities, such as the recognition of their languages and promotion of their cultural heritage, have fostered a sense of inclusivity and unity within the broader Odia identity.

7. **Intellectuals and Literary Figures:**
- ❖ Intellectuals, writers, and literary figures have played a significant role in shaping Odia nationalism.
- ❖ Through their writings, poems, and literary works, they have articulated the aspirations, struggles, and cultural ethos of the people, strengthening the social bases of Odia nationalism.

8. **Political Leadership:**
- ❖ Political leaders who championed the cause of Odia identity and regional development have also contributed to the growth of Odia nationalism.
- ❖ Leaders like Hare Krushna Mahtab, Nandini Satpathy, Biju Patnaik and Naveen Patnaik, who emphasized the rights and interests of the people of Odisha, have mobilized support and shaped the political discourse around Odia nationalism.

9. **Folk Traditions and Festivals:**
- ❖ The vibrant folk traditions, festivals, and rituals of Odisha, such as the Ratha Yatra of Puri and the Durga Puja celebrations, have played a role in nurturing a collective sense of belonging and cultural identity.
- ❖ These traditions and festivals act as a binding force, bringing people together and reinforcing the social bases of Odia nationalism.

10. **Regional Socio-economic Issues:**
- ❖ Socio-economic issues specific to Odisha, such as poverty, underdevelopment, and unequal distribution of resources, have also influenced the growth of Odia nationalism.
- ❖ The collective aspirations for equitable development, access to basic amenities, and improvement in living standards have become integral to the social bases of Odia nationalism.

The social bases of Odia nationalism can be attributed to factors such as linguistic identity, cultural heritage, historical legacy, regional identity, socio-cultural movements, tribal and indigenous communities, intellectuals and literary figures, political leadership, folk traditions and festivals, and regional socio-economic issues. These factors have shaped and influenced the growth of a collective consciousness and identity among the people of Odisha, fostering a sense of pride, unity, and aspirations for socio-cultural and political self-determination.

Modern History of Odisha

British Occupation of Odisha

- ❖ The British were inspired to spread throughout India after their first success at Plassey was confirmed by successive victories at Buxar.
- ❖ The proximity of Bengal to Odisha inside India made it an attractive target for British colonization. Because of the Maratha ruler's mismanagement, abuses, and exploitation, the Odias could no longer tolerate living under Maratha control.
- ❖ The British have always wanted to cement their dominance in Odisha, ever since they were handed Diwani of Bengal, Bihar, and Odisha by the East India Company.
- ❖ However, the Maratha government's weakness and incompetence presented the British with a golden opportunity to consolidate their dominance in Odisha. Efforts were made in this direction, and in 1803 the British invaded Odisha.

Causes of British Occupation

The following factors contributed to the British occupation of Odisha:

The Maratha rulers' weakness

- ❖ After Januji Bhonsle's death, the internal conflict among the Bhonsles of Nagpur weakened the Marathas, which influenced the Maratha rulers of Odisha.
- ❖ As the decline began among the Marathas, their powers gradually dwindled, for which they received insufficient assistance from Nagpur. Even for the purpose of subduing the unruly land lords, they needed British assistance.

Land lords' oppression

- ❖ Taking advantage of the Marathas' incompetence in Odisha, regional land lords became irresponsible and oppressive.
- ❖ They engaged in a variety of illegal activities, and their oppression of the subjects knew no bounds.

Establishment of British factories

- ❖ When the British established factories in Hariharpur, Pipli, and Balasore, they recognised the province's commercial importance.
- ❖ Additionally, the British obtained permission from the Marathas to maintain their monopoly on salt manufacturing in Odisha.
- ❖ The trade routes connecting Cuttack to Bengal, Madras, and Nagpur significantly facilitated their business.

Odisha's military significance

- ❖ The British authorities recognised Odisha's military significance. Warren Hastings was required to give Chauth and advance loans to the Maratha governors to facilitate the passage of the British army from Calcutta to Madras via Odisha.

- With the appointment of Lord Wellesley as Governor-General of India in 1768, the Indian powers felt the cold hand of British imperialism acutely. He wasted no time annexing Odisha and incorporating it into the British Empire.

Capture of Ganjam

Agreement of 1765

- Lord Clive obtained the Northern Circars of Chicacole, Rajahmudry, Ellore, and Guntur as a gift from Emperor Shah Alam in 1765 through the grant of Dewani, which included the present undivided Ganjam district.
- Midnapur, which was a part of Odisha, was also acquired by the British East India Company. Thus, the British authorities acquired tracts of Oriya in both the south and north. This enabled them to easily conquer Odisha.

Custford's Investigation

- Cotsford, an English engineer, was appointed Resident of Ganjam on 2 December 1766 by an order of the council.
- Cotsford examined the area's political situation and discovered that territories north of Visakhapatnam were in turmoil because of Narayanadeva of Paralakhemindis grand design. He informed Madras of this fact.

Dealing with Narayan dev

- The Madras Government desired to deal with Narayanadev contempt and scorn at this point. Colonel Peach was dispatched from Masulipatam to deal with the chief's obstinacy.
- Narayanadeva became panic-stricken upon this arrival and fled from Parlakhemundi, having been defeated by British troops at Jalmur in May 1768.
- He then proceeded to Maliahs, where he was forced to seek refuge. His Dewan was entrusted with the administration of Paralakhemundi. As a result, Ganjam was annexed by Madras province and came under the British administration.

Capture of Puri

Diplomacy of Wellesley on Lord Jagannatha

- Lord Wellesley desired to capture Puri and Cuttack through his diplomacy alone. Letters were sent to the feudatories of Odisha informing them that Lord Jagannath desired for the British to oust the Marathas born the land.
- The Governor-General communicated to the populace that the time had come to liberate the land born from the Marathas' oppression and tyranny.
- Additionally, the priests of the Puri Jagannath temple were assured that they would be respected by britishers and that the British authorities would maintain a policy of non-intervention in matters pertaining to the temple admin.

Bribe to the Marathas

- When the people of Odisha were psychologically won over, occupying the land was not a difficult task for the British authorities.
- In the subsequent turn, Wellesley engaged in a filthy practice of lavishly bribing Maratha officers. Letters of commitment for the payment of a large bribe were sent to Bhanuji Pandit the Nat of Cuttack, Haribansa Ray, the Dewan.

Campbell's strategy

- Campbell was to travel from Ganjam to Puri in accordance with the strategy. Following the British occupation of Puri, the fort of Barabati, a Maratha stronghold in Odisha, was to be brought under British control.
- Suddenly, following the conquest of the Barabati fort, a detachment was to be sent to Baramul Pass (Near Boudh) to keep an eye out for Maratha troops advancing from Nagpur. Campbell's serious illness prior to the strategic operation prompted Colonel Harcourt of the 12th Regiment to assume command of the army once more.

Harcourt's operation

- When the British troops left Ganjam, they had to negotiate a narrow and perilous path near the mouth of Claim lake to reach Maratha territory in Odisha.
- This was only possible because Fateh Muhammad, the Maratha Faujdar, kept a watchful eye on this strategic position.
- He was, however, swayed to the British side by a substantial Late. Now, with Fateh Muhammad assistance, the British troop crossed the narrow passage and occupied Manik Patna.

Capture of Cuttack

- Puri's occupation encouraged the British to continue processing. They devised a complex plan to seize Cuttack.
- Harcourt planned his march to Cuttack by making necessary arrangements to halt the Maratha army's possible advance from Nagpur.
- Lieutenant Ogilvie and Major Fletcher were stationed at Manik Patna and Puri, respectively, to deal with Maratha forces.
- Harcourt began his march towards Cuttack on 24 September 1803.
- However, Harcourt's artillery force defeated the Marathas, and by 10 October 1803, the entire town of Cuttack, except for Fort Barabati, was under British control. The fort of Barabati appeared to be impregnable.
- Harcourt attempted to bribe Shiv Prasad, the Maratha officer in charge of the Barabati fort, but his scheme was a complete failure.
- Fort Barabati's capitulation operation began on 14 October 1803, early in the morning, with a heavy bombardment from all canons at the fort's outer gate, which cracked. A group of soldiers and artillerymen led by Lt.Colonel Clyton stormed into the fort and occupied it despite heavy fire from the Marathas.

Capture of Baleswar

- Captain Morgan's strategy at Balasore was successful in driving away the Marathas. After crossing the Budhabalanga river, he led a detachment of seven vessels as well as a gun boat, to Balaramgarhi.
- Balaramgarhi was a Maratha port of a small size. The Marathas allowed the British army to advance towards Balasore town without resistance.
- Although the British vessel sailed up the river with the assistance of local pilots, their progress slowed significantly due to the torrential rain.
- While marching through the town, the party encountered only feeble resistance from the Marathas. Morgan, on the other hand, arrived at the British factory late at night.
- He attempted to bribe Moro Pandit, the Maratha Faujdar of Balasore, but the Marathas seized the opportunity and imprisoned him.
- On 17 Dec 1803,Raghuji Bhonsle ceded Cuttack and Balasore to the East India Company through Deogan Treaty.

Capture of Sambalpur

- Harcourt wrote conciliatory letters to the Rajas of Baud in response to Major Forbes' occupation of Baramula Pass on 2 November 1803.
- Sonepur and Sambalpur to recognise the British authority, which they gratefully acknowledged by paying annual tributes.
- Sambalpur, on the other hand, remained an exception. In January 1804, Major Broughton defeated Maratha Governor Tantia Pharnavis in Sambalpur.
- The Chauhans ruled sambalpur from 1818 to 1849 and it was reannexed by britishers in 1849 through Lord Dalhousie’s Doctrine of Lapse.

Early Resistance Movement In Odisha

- In the 19th century, Odisha experienced several resistance movements against British rule, driven by dissatisfaction with the new administration, oppressive revenue systems, high rents, and threats to traditional privileges. These movements posed a significant threat to British rule in Odisha.

- The resistance movements in Odisha began immediately after the British occupation, unlike other parts of India. One of the earliest movements was led by Nilakantha Mangaraj, the Raja of Harispur, who defied the British authorities and was subsequently dismissed and confined until April 1805.
- The resistance movements in Odisha during the 19th century highlighted the discontent among the common people, landholders, Zamindars, and Feudatory Chiefs towards British rule.
- These movements were sparked by grievances related to the new administration, the oppressive revenue system, high rents, and the erosion of traditional privileges.
- The British authorities faced significant challenges in suppressing these movements and maintaining control in Odisha

Khurda Rising of Odisha (1804-05)

In 1803, the Raja of Kanika entered into an agreement with the British to pay tribute, which initially improved the relationship. However, troubles emerged in 1804 when the British suspected a secret alliance between the Raja of Khurda and the Raja of Kanika, with the Raja of Kujanga also expected to join.

- Several causes contributed to the conflict with the Raja of Khurda. The Raja had surrendered the Mahals of Lambai, Rahang, and Puri to the Marathas during their rule, expecting that the British would restore them after the Marathas were expelled. However, the British refused to fulfill this expectation, causing anger and frustration for the Raja.
- Additionally, there were differences between the Raja of Khurda and the British regarding the payment of promised funds.
- The Raja had provided troops and allowed the smooth passage of British forces in exchange for a payment of one lakh rupees. Although the Raja received seventy thousand rupees in two installments, the remaining thirty thousand was indefinitely delayed.
- The British attempted to suppress the resistance movement through various measures. Colonel Harcourt, the British representative, initially sought the Governor General's permission for stern action against the Raja of Khurda to deter other tributaries from turning hostile.
- However, due to ongoing conflicts with the Maratha Confederacy, Lord Wellesley, the Governor General, advised a more conciliatory approach.
- The British seized Sambhu Bharati, an agent provocateur, and attempted negotiations through Captain Blunt, but these efforts failed due to the intervention of Jayi Rajguru, the regent of the king of Khurda.
- The resistance movement in Khurda during the 19th century marked a significant event in the history of modern Odisha. It was the first resistance movement in India, and its leader, Jai Rajguru, became the first martyr of the country. Although the movement was eventually suppressed by the British, it served as a catalyst for future resistance movements in India.
- The Khurda resistance movement began with the entry of a contingent of 250 cavalry soldiers and 900 Barkandazes from Khurda into Lembai, Rahang, and Puri.
- Captain Hickland, stationed at Pipili, marched with a force of 120 Sepoys and defeated the Raja's army on November 22, 1804. Meanwhile, Colonel Harcourt proceeded from Cuttack against the Raja of Khurda, and Captain Storey besieged the Raja's fort. Harcourt employed Shaikh Waz Muhammad, a native of Cuttack, to reduce the fort of Banpur, resulting in the capture of the Raja's brothers and son. Ultimately, the Raja himself was captured on January 3, 1805, and taken to Cuttack.
- The suppression of the resistance movements resulted in the capture of the fort of Khurda in December 1804.
- The Raja of Kanika, Balabhadra Bhanja, was imprisoned, and the Raja of Kujang was replaced by his elder brother.
- The regent of the Raja of Khurda, Jai Rajguru, was executed, and Khurda was confiscated and brought under direct British management.

- The Raja was given an allowance for the administration of the Jagannath temple, and his headquarters were established in Puri. However, he retained the title of Maharaja without a kingdom.
- The resistance movement in Khurda holds historical significance for Odisha. It represented the early resistance against British rule and the sacrifices made by leaders like Jai Rajguru. Despite being suppressed, the movement laid the groundwork for future rebellions and resistance movements in India.
- The situation worsened when Jai Rajguru, the influential minister of Raja Mukundadeva II of Khurda, was executed, and the estate of Khurda was permanently confiscated by the British.
- This direct British management of Khurda from 1805 not only angered the local population but also set the stage for an armed rebellion known as the Paika rebellion in 1817.

Paika Rebellion of Odisha 1817

The Paika Rebellion of 1817 in Odisha was fueled by several causes, leading to widespread dissatisfaction and ultimately resulting in armed resistance against British rule. Here is a summary of the causes that contributed to the outbreak of the rebellion:

Causes of Paika Rebellion

- **Oppressive British Policies**: The British East India Company imposed various exploitative policies, including high taxes, heavy land revenue, and forced labor, which led to widespread discontent among the peasants and local population.
- **Faulty revenue policy**: The British government's revenue policy adversely affected both the zamindars (landlords) and the royats (peasants). Short-term land revenue settlements put immense pressure on zamindars who struggled to meet the demands of the British authorities.
- **British salt policy**: The British salt monopoly caused great hardship for the common people of Odisha. Previously, the coastal region of Odisha had the right to manufacture salt, which was essential for the local population. However, the British authority deprived the locals of this traditional right and imported salt from Liverpool, leading to a rise in salt prices.
- **The new currency system**: The introduction of a new currency system by the British authorities in Odisha caused difficulties for the local population. Previously, cowrie shells served as the primary medium of exchange, but their scarcity led to the introduction of sicca rupees. The transition to the new currency posed challenges for zamindars, peasants, and Talukdars, who struggled with its handling. They were also exploited by local moneylenders (mahajanas).
- **Contemporary political condition of Khurda:** The political situation in Khurda at the time was volatile. The execution of Jai Rajguru, the removal of Raja Mukundadeva II, and the reorganization of the administration by Major Fletcher enraged the people of Khurda. They were determined to oppose British rule in Khurda at any cos
- **Socio-economic Grievances**: The peasants and common people faced economic hardships due to the revenue system introduced by the British, which resulted in landlessness, indebtedness, and poverty. The deteriorating economic conditions aggravated their grievances.
- **Disruption of Traditional Institutions**: The British interfered with traditional institutions like the zamindari system and disrupted local power structures. This caused resentment among the local elites and peasants, as they lost their traditional authority and privileges
- **Cultural and Religious Suppression**: The British imposed cultural and religious restrictions, including the destruction of temples, interference in religious practices, and the introduction of new administrative and legal systems. These actions offended the religious sentiments and cultural identity of the people.
- **Exploitation and Corruption of Local Officials**: The local British administrators and revenue collectors often engaged in corruption, bribery, and exploitation of the local population. The oppressive actions of these officials fueled anger and rebellion among the people.
- **Displeasure of Buxi Jagabandhu**: The immediate cause of the rebellion was the displeasure of Buxi Jagabandhu, the Commander of the Raja of Khurda. Buxi held a hereditary office and was

respected by the people. However, he was dispossessed of his lands and faced numerous challenges, including false accusations and attempts to arrest him. These actions pushed Buxi Jagabandhu to rebel against the British.

- **Leadership of Bakshi Jagabandhu**: Bakshi Jagabandhu Bidyadhar, a former military commander and influential figure, emerged as a leader and played a significant role in organizing and leading the rebellion. His leadership and charisma united various sections of society against British rule.
- **Inspiration from Other Rebellions**: The success of other rebellions against British rule, such as the Vellore Mutiny (1806) and the Santhal Rebellion (1855), inspired the people of Odisha to resist British oppression.
- **Nationalistic Sentiments**: The rebellion was also fueled by a growing sense of nationalistic pride and desire for independence among the Indian population. The people believed in the need to protect their cultural heritage and regain sovereignty.
- Overall, the Paika Rebellion of 1817 was a response to the oppressive policies, economic hardships, cultural suppression, and corruption under British colonial rule. It represented a significant early resistance against British imperialism in India and played a crucial role in shaping the subsequent freedom movement.

Important aspects of Paika rebellion

Spark of the Rebellion

- The immediate trigger for the rebellion was the forced disbandment of the paika by the British, as they were seen as a potential threat to their rule. This act served as a catalyst for widespread resistance and uprising.

Scope of the Rebellion

- The rebellion spread across different parts of Odisha, with active participation from various sections of society. It was not limited to the paika alone but also involved the participation of zamindars, peasants, and common people.

Guerrilla Warfare and Strategies

- The rebellion was characterized by guerrilla warfare tactics employed by the paika. They utilized their knowledge of the terrain and employed hit-and-run tactics to disrupt British forces.

Consequences of Paika rebellion

- **Administrative Changes**: The British authorities implemented measures to bring the local Odia people closer to the government by employing them in government services and entrusting them with responsible roles. This helped improve communication and understanding between the local population and the British administration.
- **Changes in Judicial Procedure**: Recognizing the language barrier, as Odias were unfamiliar with Persian, which was the court language, the British introduced changes in the judiciary.

Judges were instructed to visit even remote villages accompanied by Odia officials, allowing the local people to present their grievances and receive redressal in their own language.

- **Reduction in Salt Prices:** The high price of salt, caused by the British salt monopoly, was a major grievance during the rebellion. As a response, the British government reduced the price of salt and made more of it available for purchase. This measure aimed to pacify the common people of Odisha and address their concerns.
- **Management of Jagannath Temple**: Following the death of Raja Mukundadeva II, his son Ramachandradeva III was allowed to move to Puri and take charge of the management of the Jagannath Temple. This step aimed to win the support and goodwill of the people of Odisha by respecting their religious sentiments.
- **Reduction in Revenue Burdens**: The British government implemented measures to reduce the revenue burdens on local zamindars. Properties were dealt with differently, with some estates being purchased by the government and then restored to their original proprietors. However, the Paikas, who had played a significant role in the rebellion, were marginalized and forced to leave their traditional militia role and engage in other livelihood activities like cultivation.

Spread of Paika rebellion

- The rebellion took gigantic form and spread to Gop, Tiran, Kujanga, Pattamundai Asureswar area despite strong measures adopted by the Britishers.
- Under the able leadership of Buxi Jagabandhu the Paikas looted the properties of British supporters and killed them mercilessly.
- Vigorous military measures under Major General Gabriel Matrindel were taken by the British to reconquer the lost places and restore order.
- The rebellion ended by the end of October 1817, though its leader evaded the British for long until at last he surrendered himself in 1825 and became a prisoner at Cuttack. Bauxi Jagabandhu died in 1829.

Recent developments

- In 2019, the then president Ramnath Kovind laid the foundation stone of the paika rebellion memorial in Khordha,Odisha.
- Odisha CM Naveen Pattanaik has also demanded 1817 revolt to be recognized as India's first Mutiny against Britishers.

Odisha during the Revolt of 1857

Role of Surendra Sai

The British imperialism was visible with the arrival of Lord Dalhousie as the Governor-general of India who wanted to grab as much as native states by the implementation of the Doctrine of Lapse‟.

- When Narayan Singh was placed on the throne of Sambalpur after Mohan Kumari, Surendra Sai revolted. He was captured with his brother Udanta and uncle Balaram dev and they were sent to the Hazaribagh jail. Sambalpur was annexed to the British territory in 1849 with the implementation of the „Doctrine of Lapse‟.
- At this juncture, the Great Revolt of 1857created circumstance for the release of Surendra Sai from that jail who gave a tough fight to the British authorities in order to assert his claim over-the throne of Sambalpur which shook the British administration in Odisha.

Application of the Doctrine of Lapse in Sambalpur

- The death of Raja Narayan Singh on 10 September 1849 without a male successor brought Sambalpur under the direct control of the British authority by the application of the 'Doctrine of Lapse'.

- ❖ According to the new revenue settlement the revenue levied upon the people of that area increased.
- ❖ Without giving priority to the natives, the British authority settled some villages in favour of the Europeans, particularly the English people who by their tyrannical measures extracted more revenue from the people of those villages.
- ❖ This created gross dissatisfaction among all sections of People in Sambalpur.

Impact of the Revolt of 1857

- ❖ The flares of revolt of 1857 ignited the Hazaribagh. The rebellious sepoys broke the two jails of Hazaribag where Surendra Sai and his brother Udanta was imprisoned, open and liberated many prisoners in August 1857.
- ❖ After being released from the jail, he marched to Sambalpur along with his supporters which created a political storm in Sambalpur.
- ❖ Captain R.T. Leigh, the senior Assistant Commissioner of Sambalpur wanted to capture Surendra Sai and his followers. The detachment which he had to receive from 40th Regiment, M.N.I., unfortunately majority of them joined hands with the rebellious persons under the guidance of Surendra Sai.
- ❖ Now, captain Leigh was bound to send parganas to Surendra Sai for negotiation with British administration.

Negotiation between Surendra Sai and the British authority

- ❖ The negotiation between the two parties took place on 7 October 1857, Surendra Sai agreed to the negotiation under two conditions:
- ❖ If the British authority would cancel the remaining terms of imprisonment awarded to him and his brother Udanta.
- ❖ He should be recognized as the king of Sambalpur.
- ❖ Captain Leigh agreed to the first proposal and told Surendra Sai to stay at Sambalpur with twenty followers for the consideration of the second proposal.

Surendra Sai's petition of throne

- ❖ Surendra Sai sent two petitions to the Commissioner of Chhotnagpur with the same proposal but the Commissioner rejected his prayer for the throne and suggested him to stay as apolitical prisoner at Sambalpur.
- ❖ However, Captain Leigh suggested to deport the Sai brothers to Cuttack. In the meanwhile, detachments were sent to Sambalpur under Captain J. B. Knocker and Captain Hadow.
- ❖ Smelling something odd , Surendra Sai declared open revolt against the British authority on 1 November,1857.

Strategy of Surendra Sai' revolt

- ❖ For the sake of the Surendra Sai's resentment against the British authority the tribal zamindars of Ghens, Kolabira, Paharsirgira, Laida, Lakhanpur,Machida,Kodabaga, Bheden, Patkulanda etc. had joined with him.
- ❖ Surendra Sai stationed his supporters at two strategic places one at Jharghati and other at Khinda.
- ❖ One such party attacked Captain Knocker at Jharghati, twelve miles away from Sambalpur and killed one sepoy and wounded another.
- ❖ Another party stopped postal communications on the Cuttack road from Nagpur to Bombay and from Sambalpur to Burma.

Steps taken by British authority

- Veer Surendra Sai's stiff opposition to surrender the British authority compel to take steps to arrest him or to make him sign the negotiation.
- The British troops became sick while fighting with the followers of Surendra Sai in forests.
- G.F. Cockburn, the Commissioner of Cuttack sent two medical officers namely Dr. T. Moore and Dr. D. Hansonwith a small troop to look after the health of the British sepoy at Sambalpur forest areas.
- On 17November, 1857 the rebels, under the leadership of Madhu Gauntia and Srikrishna Bora attacked the two doctors and their party near Jujumura.
- Dr. Moore fought with the rebels and was killed. Dr. Hanson entered the jungle and was rescued two days later by the British troops.

Trial Of Surendra Sai

The trial of Surendra Sai and others began at the Sessions Court at Raipur on 23 June 1864. J.B: Balmain examined the reports and held Surendra Sai, Udanta, Dhruba, Khageswar Deo and many others guilty of treason and sentenced them to transportation for life with the confiscation of their all property. The accused rebel leaders appealed to John Scarlett Campbell the judicial Commissioner of the Central Provinces against the verdict of the Sessions Court. After hearing the petition, Campbell delivered his judgement on 18 August 1864 completely reversing the judgment of the Sessions Court. The court found the judgment of the sessions court unacceptable.

Last Days of Surendra Sai

- The order of the judicial commissioner completely exposed the malafied intention of the government officers of Sambalpur.
- However, Richard Temple justified the arrest of Surendra Sai and other rebels by the administrative and police action of the government officers at Sambalpur.
- Under Regulation III of 1818, Surendra Sai and other six prisoners like Udanta, Dhruba, Medini, Mitrabhanu, Khageswer Deo and Lokanath Panda were ordered to be detained in the Nagpur jail being transferred from Raipur.
- on 28 February 1884, Surendra Sai died in the cell of Asirgarh. With his death, ended the Sambalpur revolt.

Results of the revolt of Surendra Sai

- Peace and stability established in Sambalpur: With the arrest of Surendra Sai and his subsequent imprisonment, peace, tranquility and political stability were restored in Sambalpur. The government officers got a fresh relief from the task of dealing with the rebels.
- Impositions of restrictions on the local Zamindars: The British authority imposed restrictions on the local zamindars and regulated their activities. The system of bethi and begari was abolished. Besides, effective measures were taken regarding a regular land revenue settlement in Sambalpur.
- Transfer of Sambalpur into the central province and Odisha division: In 1864, Sambalpur was transferred to the Central Province. It created a lot of problems for the administrative authority due to the ethnic and linguistic differences of Sambalpur with the districts of the Central Provinces. As a result of which, Sambalpur was again transferred to the Odisha Division of Bengal in 1905.
- British imperialism: The way the claims of Surendra Sai was set aside, the way Surendra and his supporters were allegedly captured and imprisoned after the verdict of the judicial commissioner etc. exposed the British authoritative attitude towards the people of that region.
- Sambalpur remained permanently under the British control: With the suppression of the revolt, Sambalpur remained permanently under the British clutch. No cry for the restoration of the Chauhan

dynasty to the gadi of Sambalpur was heard hereafter. The revolt proved that whatever powerful might be the local rebels, they could not withstand the British power that ultimately suppressed them.

Conclusion:

- Thus, the revolt by Surendra Sai was anti-British in nature. It was rebellion against the unlawful annexation of Sambalpur under „Doctrine of Lapse‟ to the British suzerainty ignoring the rightful claim of Surendra Sai.
- In course of time, not only the local people, zamindars, the kings but the tribal people of Sambalpur and the nearby area at large, supported the cause of Surendra Sai.
- Primarily, it was an uprising, a resistance movement where the tribal bulk played a dominant role. Although, the revolt of Surendra Sai got failure, but it had stirred the British administration in Odisha

Ghumsar Rising & Khond Rising

- The Ghumsur uprising was led by Dora Bisoi. The tribals of Ghumsur had been growing increasingly discontented since the beginning of British rule under the Madras authority.
- The British administration in Ghumsur was inadequate, which further fueled resentment among the tribals. Dora Bisoi, along with Chakra Bisoi, emerged as leaders of the rebellion against British authority.

Causes of Ghumsar Rising

Several factors contributed to Dora Bisoi's discontent and subsequent revolt against the British.

- First, the British suppression of the Meriah practice, a traditional religious faith of the Kandhas in the Kandha-dominated area of Ghumsur, directly attacked their beliefs. The activities of Christian missionaries in the region also infuriated the Kandhas and fueled their rebellious spirit.
- Second, the forced collection of up to 50% of land revenue from the tribal people further exacerbated their grievances. The oppressive revenue collection methods wounded the sentiments of the tribals and instilled a desire for revenge against the British.
- Third, the Bhanja rulers of Ghumsur had a strained relationship with the British. Dhananjay Bhanja, the ruler of Ghumsur, fearing capture by the British, sought refuge in the jungle and sought the support of the Kandhas. As he was their ruler, the Kandhas were willing to assist him.
- Lastly, the dissolution of the Bhanja ruling family after Dhananjay Bhanja's death in 1835 became the immediate cause for the rebellion. Brundaban Bhanja and Jagannath Bhanja, two members of the royal family, became rebellious and received support from Dora Bisoi, the tribal chief of the Kandhas of Ghumsur.

Role of Dora Bisoi

- Under the leadership of Dora Bisoi, the Kandha tribe rose in rebellion. Dora Bisoi, a skilled sword-fighter and wrestler, was appointed as the Commander-in-chief of the Ghumsur army.
- He led the Kandhas in fierce battles against the British forces in Ghumsur. To suppress the rebellion, the British authorities implemented several measures.
- George Edward Russel was sent by the Madras Presidency to suppress the uprising led by Dora Bisoi. Dhananjay Bhanja, who had sought shelter with the Kandhas, was suspected of supporting the rebellion financially.
- Russel arrived in Ghumsur with a well-equipped army to combat the Kandhas. The British government also instructed the superintendents of the Tributary Mahals to assist Russel in suppressing the rebellion.

- During this critical period, Raja Dhananjay Bhanja passed away, leaving his family under the care of the Kandhas of Ghumsur. Brundaban Bhanja, Jagannath Bhanja, Madhu Bhanja, Baliar Singh, Sundaray Bisoi, Sangram Singh, Nanda Bisoi, and other tribal leaders joined forces with Dora Bisoi in the rebellion against the British authority.
- Taking advantage of their familiarity with the forested areas, they resorted to guerrilla warfare, concealing themselves in the jungles and launching sudden attacks on the British army.
- The tribal rebellion led by Dora Bisoi and later continued by Chakra Bisoi against British rule in Odisha, India, had significant consequences.

Passage of Uprising

- In 1836, the British forces, led by Captain Butler, initiated an operation to capture the family members of Dhananjay Bhanja and recover the treasury taken by him.
- Dora Bisoi incited the Kandhas to resist the British troops. The Kandhas fiercely opposed the British when they reached the Ghats, resulting in a deadly encounter in which several soldiers and officers were killed.
- Efforts were made to capture Dora Bisoi, but he eluded the British by moving from place to place and eventually seeking refuge in Angul.
- The British authorities placed a bounty on his head, and Raja Somnath Singh of Angul played a crucial role in betraying Dora Bisoi, leading to his capture in 1837.
- Dora Bisoi and other rebellious leaders were tried and received severe punishments. Dora Bisoi died in Ooty prison in 1846.
- Following Dora Bisoi's imprisonment and death, his nephew Chakra Bisoi assumed leadership and vowed to avenge his uncle's fate.
- Chakra Bisoi posed a significant threat to British authority. The rebellion under Chakra Bisoi was driven by factors such as seeking revenge for Dora's death, the actions of S.C. Macpherson, the Meriah Agent, who interfered with Kandha religious practices, and the installation of Pitambar, the minor son of Dhananjay Bhanja, as the king of Ghumsur.
- Somnath Singh's King of ANUGUL support for the rebellion and Chakra Bisoi led to conflicts with the British, resulting in fines and the confiscation of Angul in 1848.
- Numerous attempts were made to capture Chakra Bisoi, including capturing his supporters and accusing the Zamindar of Madanpur of sheltering him.
- Chakra employed strategic tactics, uniting the Savaras and Kandhas and instigating them to attack villages that did not support their cause.
- He sought refuge in the forests of Kandhamal, and in 1855, the British annexed Kandhamal into their territory. Chakra Bisoi was never captured and died in 1856, leaving behind a legacy of resistance.

Conclusion

- The Kandha rebellion under both Dora Bisoi and Chakra Bisoi holds historical significance in Odisha and India.
- Their leadership and the resistance they led posed a formidable challenge to British authority in the early years of British administration in Odisha.

- Although the rebellion did not achieve major results, it shook the British authority in the region and left a lasting impact.

Bhuyan rising under Ratan naik

The Bhuyan uprising in the history of Odisha, specifically the rebellion led by Ratna Naik of Keonjhar, marked a significant event in the tribal resistance against British rule.

The uprising was triggered by a succession dispute within the royal family of Keonjhar after the death of Maharaja Gadadhar Bhanja.

Conflict over the succession to the throne

- In 1861, following the demise of Maharaja Gadadhar Bhanja of Keonjhar, his eldest son Dhanurjay succeeded him as king. He was a minor at the time.
- He was the son of his concubine wife, phulabivahi. Pattamahadei (chief queen) Bishnupriya took this with a grain of salt.
- She presented a petition to T.E. Ravenshaw stating that the king of Keonjhar had proposed accepting Brundaban Bhanja as the legal heir apparent to the throne of Keonjhar prior to his demise.

British stance on the subject

- T.E. Ravenshaw examined queen Bishnupriya's petition and rejected it. The queen also filed a petition with the Calcutta High Court, which was denied.
- Due to her depression, the queen approached the Privy Council in London. Additionally, it went unheard. Following this incident, the queen became enraged.

The Queen's appeal to tribal leaders

- The queen pleaded with Ratna Naik to take appropriate action. The Bhuyans and Juangs were now willing to fight for the queen's cause.
- This posed a significant obstacle for the British authorities. The queen's appeal received a favourable response.

Ratna Naik's Leadership

- Ratna Naik was born in 1820 in Tarpur village, Keonjhar district. He was courageous from the start. He was aware of Dhanurjay’s autocratic rule.
- As the Bhuyans' leader, he organised and raised them to fight Dhanurjay. Their rights and privileges had been revoked by the new king. The king was unconcerned about their plight.
- They bore a great deal of suffering under the new regime. T.E. Ravenshaw was fearless because he had performed Dhanurjays coronation ceremony. Ratna Naik arose to bring an end to Dhanurjays regime.

Bhuyans' Strategy

- The Bhuyans were organised by Ratna Naik. All of them, including queen Bishnupriya, desired to devise a strategy. As a result, the queen left Keonjhargarh's palace and travelled to Basantpur.

- She became acquainted with Ratna Naik and several other Bhuyans and Juangs. They all pledged to depose Dhanurjay Bhanja from the throne of Keonjhar. They braced themselves for a savage duel with the king.

T.E. Ravenshaw's mediation for negotiation

- The informers informed T.E. Ravenshaw of the impending meli against Dhanurjay. T.E. Ravenshaw was a very astute individual. He desired a peaceful resolution to the royal family's conflict.
- He convinced the king and queen to enter negotiations. As a result, the queen arrived at Keonjhargarh palace. Dhanurjay was re-crowned and blessed by the queen.

Ratan Naik's Revolt

- The queen's behaviour appeared to be a betrayal of Ratna Naik. He organised the Bhuyans, Juangs, and Kohlas and declared that they would remain in the fight until King Brundaban Bhanj was defeated.
- Other leaders such as Nanda Naik, Nanda Pradhan, Babu Naik, Dasarathi Kuanr, and Padu Naik assisted him in his venture. On 28 April 1868, he and his supporters stormed the palace and abducted the Dewan and many officers from the Court of Dhanurjay Bhanja.

British counter-rebellion measures

- The British government took action to quell the uprising. On 7 May 1768, Dr. W. Hayes, the Deputy Governor of Singhbhum, paid a visit to Keonjhargarh with a contingent of armed forces.
- Ratna Naik's followers assassinated the Dewan. Dr. Hayes cried out for the rebels to surrender.
- Colonel E.T. Dalton, Chhotnagpur's Commissioner, marched with a contingent to Keonjhargarh palace. He encountered opposition along the way, and it became increasingly difficult for him to reach Keonjhargarh in June. Dalton then unlocked Pandora's box. Houses in Bhuyan were set on fire.
- The British Government requested that the kings of Bonai, Mayurbhanj, Pal Lahara, and Dhenkanal send their Paikas to assist Dalton. The Bhuyans, led by Ratna Naik, fought back to the bitter end.
- T.E. Ravenshaw also made the joumey to Keonjhargarh. Ratna Naik and Nanda Naik both surrendered, bringing the 'Ratna mar to a close.

As a result of Ratna's rebellion

- The rebellion of Ratna Naik had far-reaching consequences. It infuriated the Keonjhar Bhuyans. Queen Bishnu Priya spent the remainder of her life in Cuttack.
- Ratna Naik, along with six others, was sentenced to death. Thus concluded Ratna meli. Thus, the Bhuyans under Ratna Naik presented the British regime with a toe-to-toe challenge.
- Although Ratna Naik's rebellion was put down, the Bhuyans did not abandon their cause. They rebelled more vehemently against British authority under the leadership of Dharani Naik.

Growth of Modern Education

- During the British period, modern education was introduced in Odisha, leading to the decline of the traditional education system.
- The British East India Company initiated modern education in Odisha by printing the Old and New Testaments in the Odia language. The first primary school was established in 1822 by missionaries, marking the beginning of modern education in the region.
- English education was introduced by the British, which had a long-lasting impact on Odisha. This initiative set Odisha on the path of modernization through educational growth.
- Before the British occupation in 1803, education in Odisha was primarily driven by private initiatives.
- Schools, known as Pathasalas, operated in temples, Sanskrit Tols, Bhagavat Tungis, and the homes of wealthy individuals. Teachers, called Avadhanas, focused on teaching reading, writing, and basic mathematics or traditional knowledge.
- In 1835, Lord Macaulay's Minute prompted the British to establish English schools in Odisha. The first English school in Puri was opened in 1836, followed by the transfer of management of the Cuttack English School to the government.

- The Wood's Despatch was another significant milestone in educational progress, elevating the Zilla School in Sambalpur to the status of an Anglo-Vernacular School and providing impetus to secondary education.
- Under the Hunter Commission in 1882, private schools and colleges were established in different towns of Odisha.
- The establishment of Ravenshaw College in 1868 marked a new era in higher education. The Cuttack Zilla School was converted into a Collegiate School in 1968, offering intermediate education.
- The British also introduced technical education to fulfill the needs of their government.
- In 1923, the Odisha School of Engineering was established in Cuttack, now known as Bhubanananda Engineering School.

Growth of Press and Journalism

- The growth of press and journalism during the British period was another significant development in Odisha.
  Christian missionaries played a crucial role in establishing printing presses, which paved the way for vernacular press and journalism.
- The emergence of vernacular press led to the growth of socio-political consciousness among the people.
- The first Odia newspaper, Kujibara Patrika, was published in 1837, followed by journals like Jnanaruna, Prabodha Chandrika, and Arunodaya.
- Prominent newspapers and journals during that time included Cuttack Argus, Cuttack Star, Odisha Patriot, Geruem News, and Star of Utkal.
- The growth of press and journalism during the British period brought about significant changes in the lives of the people of Odisha, fostering awareness and facilitating the dissemination of information.

The Famine of 1866 or Na-Anka Durbhiksha

The Odisha Famine of 1866 was one of the world's worst famines. This disaster was precipitated by the carelessness of the British administrators in charge of Odisha Division, as well as natural and economic disasters.

Around one-third of Odisha's total population perished in the devastating famine. This severe famine is also known as the 'Na-Anka Famine' because it occurred during Gajapati Divyasinghadeva's ninth regnal year. The calamity was so devastating that the people of Odisha retained a tragic memory of it for at least several decades

Factors Contributing to the 1866 Famine

The cessation of rainfall

- The drought of 1865 may have contributed to the famine of 1866. In 1865, the monsoon season began early, and there was no rainfall between October and November.
- The lands dried up and crops were destroyed because of the scorching sun. In that year, cultivators harvested roughly one-third of the total annual produce. In that year, the peasants were unable to preserve food.

Severe food grain scarcity

- Another factor contributing to the outbreak of the 1866 famine was an alarming shortage of food grains caused by casual export of food grains. Each year, Odisha exported a massive amount of rice. According to records from the six years preceding 1866, Odisha exported an average of 20,000 tonnes of rice per year.
- This export consumed the entire surplus of 1864. Additionally, when the rains abruptly ceased in 1865, the British government did not import food grains.

The people's unfavourable economic situation

- Agriculture was Odisha's primary occupation. The East India Company's thirty-year revenue settlement in Odisha was scheduled to expire in 1866.
- The British government had conducted extensive research into these people's minds. As a result, it purposefully delayed the settlement process, which would have begun in 1864.
- With the decline in cultivable land beginning in 1864, a decline in production was unavoidable. This resulted in the people of Odisha's economic situation deteriorating. In Odisha, no effort is made to improve agriculture.
- On the other hand, the East India Company paid little attention to agricultural development in Odisha following its occupation of the land.
- The British did not begin irrigation in Odisha until 1866.

Inadequate communication

- Another factor contributing to the famine was a lack of communication facilities. Between Odisha and Calcutta, there was no concrete road.
- Additionally, it was crossed by several unbridged rivers, which discouraged Odisha's traders from trading with Calcutta. Odisha was inaccessible during the rainy season at the time.

Absence of prompt action by government apparatuses

- Inaction on the part of the Government machinery contributed significantly to the deterioration of the situation. Indeed, there was no connection between ruler and populace.
- English officers had not paid a visit to the isolated villages. As a result, they were ignorant of the people's plight.

Market-induced scarcity of food grains

- When rice merchants banded together and hoarded rice during the famine, the British government was powerless to control the artificial scarcity of food grain in the market.
- As a result, the price of rice continued to rise.

Media void

- At the time, there were no appropriate media outlets (print or electronic) to publicize the famine.
- No local daily was being published that would have brought the people's pitiful plight to the government’s attention.

The outbreak of the 1866 famine

The famine began in October 1865, due to an acute shortage of food grains in Odisha's market.

Although the Puri Collector had informed T.E. Ravenshaw, Odisha’s Commissioner, of this alarming situation.

T.E. Ravenshaw, on the other hand, did not take any relief measures but rather informed the Bengal government about the sufficiency of food grains in Odisha at the time.

Sir Cecil Beadon's visit of Cuttack

- Sir Cecil Beadon, the Lieutenant Governor of Bengal, paid a visit to Cuttack from 13 to 19 February 1866.
- He advised the Rajas and local zamindars in his speech to address the people's grievances by providing relief.

The Famine's Course

- When the government decided to import rice and almost sanctioned Rs. 25,00,000 for the purpose in the final week of June, monsoon had already begun.
- Importing food was practically impossible due to a lack Initiatives taken by government apparatuses

The Famine's Consequences

- The Na-Anka famine had far-reaching consequences, as follows:
- It exposed Odishas administrative machinery's failure to protect the people.
- According to government estimates, the mortality rate was around 1,000,000, or nearly one-third of the province's population.
- Chaos and confusion reigned throughout Odisha, and epidemics compounded the misery of the people.

1866 Famine: A blessing in disguise

- The 1866 famine was a blessing in disguise, as it ushered in a new era in Odisha's administration.
- The government's authoritative attitude and carelessness were relegated to the distant past.
- On the other hand, the government adopted a benevolent attitude and policies toward the Odisha people.
- The Government of India formulated famine relief policies for the entire country on the recommendation of the Odisha famine Commission.

Social and cultural changes in 19th-century Odisha

The factors that brought about the socio-cultural changes in 19th-century Odisha were the impact of Christian missionaries, the introduction of English education, and the growth of the press, journalism and modern literature. Additionally, socio-religious reform movements in other parts of the country, particularly Bengal, contributed to the socio-cultural changes in Odisha.

Impact of the Christian Missionaries

- In the 1820s, missionaries such as William Bampton, James Pegg, Charles Lacey, and Amos Sutton arrived in Odisha and continued their activities.
- While the primary aim of the missionaries was proselytization, they inadvertently became pioneers of westernization and modernization.
- They established schools to educate people about Christianity using the vernacular language. By the end of 1823, they were running fifteen vernacular schools in Cuttack.
- The same year, they established the first English School in Odisha, an Anglo-Vernacular school in Cuttack.
- In 1837, the missionaries established the first printing press in Odisha at Cuttack. They were also pioneers in vernacular journalism, publishing the earliest journals of Odisha, such as Jnanaruna(1849), Prabodh Chandrika (1856), and Arunodaya (1861).
- They established orphanages to provide shelter to destitute children and rescued Meriahs. They also took steps towards the education and upliftment of women, with some female missionaries actively engaging in this work.
- The missionaries had significant interactions with the indigenous religious life, even in the early stages.

Introduction of English Education

The introduction of English education brought about socio-cultural changes in Odisha. However, progress in education among women was slower compared to men, mainly due to social prejudice and the pressure of early marriage.

- Maharaja Krushna Chandra Bhanja of Mayurbhanja donated Rs. 20,000 to Ravenshaw College, enabling it to become a permanent educational institution in 1881.
- The Raja of Khallikote extended his patronage to a college opened in the Berhampur Zilla School building in 1878.

- The construction of railways across coastal Odisha in 1896 facilitated Odia students' access to Calcutta for higher education.

Influence of the Brahmo Movement

- The new elite class, a product of English education, was influenced by the Brahmo movement in Bengal and sought to bring about social reforms such as the abolition of child marriage and the introduction of widow marriage.
- The Brahmo Samaj was formed in Bengal in 1828 by Raja Rammohan Roy with the aim of propagating monotheism, abolishing idolatry, and initiating social reforms.
- By the mid-nineteenth century, Brahmo preachers from Bengal arrived in Balasore.
- In 1869, Haranath Bhattacharya, a philosophy professor at Cuttack College and a follower of Keshab Chandra Sen, established the Utkal Brahmo Samaj in Cuttack.
- Brahmos built a Brahmo Mandir in Cuttack and published several periodicals. Balasore and Cuttack became important centers of the Brahmo movement in Odisha.
- Notable Odia figures influenced by the Brahmo faith included Fakir Mohan Senapati, Madhusudan Rao, Pyari Mohan Acharya, Chaturbhuj Pattanayak (who wrote several books on Brahmoism), Bishwanath Kar, and Nandakishor Bal.
- The Brahmos were successful in attracting students to their meetings and sankirtans, which often caused concern among their guardians. Therefore, the Brahmo movement played a significant role in the socio-cultural changes in Odisha.

Appearance of Mahima Dharma

- In the form of Mahima Dharma, Odisha's Renaissance emerged as a distinct religious reform movement.
- Mahima Dharma originated in the early 19th century and was founded by Mahima Gosain. Bhima Bhoi, a blind poet, played a crucial role in spreading Mahima Dharma throughout Odisha.
- Mahima Gosain popularized the Mahima Cult through his literary works, such as Stuti Chintamani, Brahmanirupana Gita, Nirveda Sadhana, Chautisa Madhuchakra, Adyanta Gita, and Astakabihari Gita.
- From 1862 to 1867, Mahima Dharma rapidly spread across Odisha. Mahima Gosain passed away in 1867, and his disciples, known as Mahima monks or Alekha sanyasis, gained fame.
- Mahima Dharma rejected idol worship and criticized the superstitions of Brahmanism, like Buddhism and Jainism. It also challenged the caste system prevalent in Odisha and advocated for the principle of Vasudhaiva Kutumbakam, considering the entire universe as one family.
- The Mahima Dharma emphasized the values of love, compassion, and tranquility, promoting a sense of fullness of heart. It provided ethical guidelines for householders and had a profound impact on the social and religious life of the people of Odisha during the 19th century.

Influence of Literary Awakening

- The growth of education sparked a literary awakening in the Odia language. Fakir Mohan Senapati and Radhanath Roy are regarded as the pioneers of this literary awakening.
- Fakir Mohan Senapati (1847-1918) was born in Mallikashpur, near Balasore. Despite having little formal education, he became a self-made person and achieved great success in various fields, including administration, business, literature, and journalism.
- Fakir Mohan realized the lack of printed books in Odia language and felt that Odias were being humiliated by Bengalis, who had a well-developed press and literature in their language.
- Determined to promote the development of Odia language, he formed an association and advocated for the establishment of a press in Balasore.
- Through his brilliant and prolific writings, Fakir Mohan sparked a literary awakening in Odisha, which later contributed to the movement for a separate political identity for Odias.

National freedom movements

In true sense, the term of nationalism developed in India with the establishment of INC at Bombay, although it was limited to the elite class only. However, the political awakening of the elite class did not percolate down to the common man. The nationalist movement in Odisha can be divided into two periods (1) from the establishment of Indian National Congress i.e., 1885 to 1920 A.D., and (2) the Gandhian period from 1920A.D. to 1947 A.D.

Nationalist movement in Odisha before Gandhiji:

- Being influenced by the nationalist movement in India, the elite class of Odisha created political awareness in Odisha.
- Different organizations like the National Society at Balasore, Odisha Association also known as Utkal Sabha at Cuttack and the Utkal Hitaisini Samaj at Paralakhimedi were some of the early socio-political organizations formed by the intellectuals of Odisha who disseminate political ideas among the Odias.
- Leaders like Madhusudan Das, Baikuntanath De and Shyamsunder Raiguru etc provided guidance to these elite organizations. With the establishment of INC in 1885, these leaders served as a link between the national forumand Odisha.
- On 3rd March 1886 an open meeting was held in the building of the Cuttack Printing Company which unanimously approved the resolutions, passed in the first session of the Indian National Congress, held at Bombay in 1885.
- In the Calcutta session of the Congress in 1886, Raja Baikunthanath attended on behalf of National Society of Balasore.
- In 1988, Madhusudan Das and Gouri Shankar Roy attended the Madras Session of INC as delegates from Utkal Sabha.
- A meeting was held at Cuttack on 16 February 1888 which deputed Madhusudan Das to Kendrapara where he exhorted the people to join the Congress. He was the pioneer in spreading the Congress ideas in Odisha.
- In 1895, Shyam Sunder Raiguru, the founder of the Utkal Haitesini Samaj of Paralakhemndi had attended the Poona Session of the Congress. These delegates on their return from the Congress session appraised the other members about the programmes of the Congress.

Other early members of Odisha congress:

Besides the above members, other Odia intellectuals whom the Indian National Congress fascinated in the 19th century were Fakir Mohan Senapati, Bhagabat Prasad Mohapatra, Nanda Kishor Bal, Gopal Chandra Praharaj, Biswanath Kar, Madhusudan Rao, Gokulananda Choudhury, Prince Padmanav Narayan Deb, Jagmohan Lal, Ram Shankar Roy, Lokanath Samantaray, Md. Abdul Satar, Dharanidhar Mishra and Baikuntha Nath Pujari etc.

Impact of Swadeshi movement in Odisha:

- In 1905, the Swadeshi Movement started in Bengal in protest the partition of Bengal which had a substantial influence on the intellectuals of Odisha.
- In this connection, protest meetings were held at Cuttack, Puri, Balasore, Sambalpur and other places to express empathy with the movement in Bengal.
- At Cuttack Janaki Nath Bose, Biswanath Kar and Dhirendera Nath Choudhury spread the massage of Swadeshi. A meeting was held in the Cuttack Municipal Hall under the presidentship of Babu Janakinath Bose on 20 August 1905.

- Here Madhusudan Das gave a clarion call to the people of Odisha to boycott the foreign goods, particularly Manchester cloth and Liverpool salt, and to use the indigenous goods. The message of Swadeshi also reached Balasore and Puri.
- In September Abdus Sobhan Khan and Fakir Mohan Senapati organized largepublic meetings for the purpose at Balasore. At Puri, Haris Chandra Ghose and Dhanpati Banerjee led the students in a procession through the town and persuaded the business community to sell only Swadeshi goods and to boycott the foreign goods in their shops.
- Pandit Godabarish Mishra has mentioned that a bonfire of foreign clothes was made at Puri town. Manypeople in Balasore and Cuttack gave up the use of foreign clothes, salt and sugar.
- The *Utkal Dipika* mentions that being inspired by the Swadeshi ideas, the weavers of Sambalpur, Banpur, Sukinda and Basudebpur started manufacturing fine hand loom textiles, and people of rich classes began to wear Berhampuri *pata* and Maniabandha *sari* on festiveand other occasions.
- The swadeshi idea provoked Madhusudan Das to set up Utkal Tannery and an Art Ware at Cuttack. In this context, an exhibition of indigenous goods was held in the Cuttack Town hall on 7 August 1907, on the anniversary of the Swadeshi Sabha at Calcutta.
- The advent of Gopabandhu Das in Odisha politics brought a radical change in the political scenario of the state. Gopabandhu was an ultra-nationalist. In the beginning, he was a great follower of Madhusudan Das. An ideological conflict started between Madhusudan and Gopabandhu which ultimately ended with the victory of the latter.
- In the Swadeshi movement, the Bengali agitators laid stress on National Education whichappealed to Gopabandhu.
- On 12 August 1909, he established an ideal school on the model of the Decan Education Society, called Satyabadi Vana Vidyalaya at Sakhigopal, Puri. The establishment of Satyabadi School was a landmark in the evolution of national consciousness in Odisha.
- This institution became famous as a band of devoted and talented teachers like Pandit Nilakantha Das, Pandit Lingaraj Mishra, Acharya Harihar Das, Pandit Godabarish Mishra and Pandit Krupasindhu Mishra along with Gopabandhu introduced a new pattern of education most suitable to Indian society.
- The teachers and alumni of this school proved themselves worthy citizens and made the people of Odisha politically aware about the national movement in India. However, the extremistphase of the national movement raised its head after the Swadeshi movment.
- A group of radical youths of Bengal started terrorist activities under the leadership of Jatindranath Mukherjee, popularly known as Bagha Jatin. They used Balasore and Kaptipada jungle areas as the bases to raid on British institutions.
- However, Bagha Jatin died in an encounter with the police while his friends Manoranjan and Hiren were hanged.

Nationalist movement in Odisha during Gandhian period:

The post World War-I had brought a radical change in the political scenario of India. In the First World War, the Indians had fought at the call of Gandhiji for the British victory with the expectation that in recognition of their services during the war, the British would give the Indians substantial measure of self-government. Several students at the Ravenshaw College, led by Jadumani Mangaraj joined the British army for rendering help to the British in the war. However, the expectations of the Indians could not fulfill.

Impact of khilafat movement:

Soon after the First World War, the Muslims of India started the Khilafat agitation against the British Government, because in the war Britain won against the Ottoman Empire, the head of which was the Calipha, the religious head of the Islamic world. Britain now placed humiliating term against the Calipha. The Muslims in Odisha also started the Khilafat agitation. They formed a Khilafat Committee at Cuttack under the presidency of Akram Rusool.

(Fig: Gandhi first visit to Odisha)

Non-cooperation movement in Odisha:

Three important events like passing of Rowlatt Acts, Khilafat movement and Jalianawallabagh massacre occurred just after the end of the World War I which prompted the Indian nationalists to act against the British.

- The Rowlatt Acts were passed to suppress the freedom of Indians, and the Government of India Act, 1919, failed to satisfy the aspirations of the Indians.
- Protesting against the Jalianawallabagh massacre and Khilafat Movement, the Congress under the leadership of Mahatma Gandhi decided in its special session, held at Calcuttain September 1920, to start the Non-cooperation movement against the British Government.
- In September1920, Gopabandhu attended this special session and returned from it, being imbued with staunch nationalist ideas.
- Although Madhusudan Das had associated himself with the Congress in the early phase, subsequently he kept himself aloof from it being unable to get support from the Congress leaders for the merger of Odia tracts. He kept himself preoccupied with the Odia movement.
- Subsequently in 1920, when Gandhi started the Non-cooperationmovement, there was practically no Congress organization working in Odisha.
- At the clarion call of Gandhi in 1920-21, Gopabandhu Das virtually started once again the Congress movement in Odisha.
- The Nagpur Session of the Indian National Congress, held in December 1920, which finally passed the Non-Cooperation resolution, was attended by several delegates from Odisha such as Pandit Gopabandhu Das, Bhagirathi Mahapatra, Jagabandhu Singh, Jadumani Mangaraj, Mukunda Prasad Das, Niranjan Patanaik, andHarekrushna Mahatab
- This session of the Congress decided to form the Provincial Congress Committees on linguistic basis. As a result, a separate Provincial Congress Committee was formed for Odisha even though Odisha was not a separate province at that time.
- Soon after the Nagpur Congress session, the Utkal Union Conference was held at Chakradharpur under the presidentship of Jagabandhu Singh.
- On his return from Chakradharpur, Gopabandhu held a public meeting at Cuttack on 24 January

1921 and exhorted the students to join the Non-Cooperation Movement.

- Mahatma Gandhi came to Odisha in March 1921 and in his addresses to the people at Cuttack, Puri, Bhadrak and Berhampur he appealed to them to join the Non-cooperation movement.
- The Utkal Provincial Congress Committee consisted of Gopabhandhu as President, Ekram Rasool as Vice- President, Bhagirathi Mahapatra as Secretary and Brajabandhu Das as Joint Secretary.

Response towards the non-cooperation movement in Odisha:

- Mahatma Gandhi's call brought nationwide response including Odisha. A number of young people left their schools, colleges and Government service in Odisha.
- H.K. Mahatab, N. Kanungo, Nabakrushna Choudhury and R.K. Bose left their studies at the call of Gandhiji and joined the Non-cooperation movement. Gopabandhu Choudhury resigned from his lucrative post of deputy collector.
- The Congress workers of Odisha involved themselves whole heartedly to work out the Gandhian programmes of Non-co-operation movement in Odisha under the leadership of Gopabandhu Das.
- The weekly newspaper Samaj started by Gopabandhu played an important role in spreading nationalist ideas during the Non-cooperation movement in Odisha.
- For training the Congress volunteers and workers, two institutions like Swaraj Ashram of Cuttack and Alaka Ashram of Jagatsinghpur were established by Odisha Congress leaders.
- The students also established Swaraj Sevak Sangha at Cuttack for working out the programmes of Non-co- operation. Throughout Odisha, a wave of unprecedented enthusiasm for the INC was noticed.

Mahatma Gandhis first visit

Mahatma Gandhi visited Odisha for the first time in March 1921. His visit gave a tremendous fillip to the Non-Cooperation movement in Odisha.

- The people of Odisha extended warm welcome to him. In every railway station large crowd of people gathered to have a glimpse of their leader i.e., Mahatma Gandhi. He reached Cuttack on 23 March 1921, and in the evening, he addressed a large gathering on the Kathjori river bed at Cuttack.
- In his speech, he appealed to the people of Odisha to make their contribution Tilak Swaraj Fund for getting Swaraj. Besides the promotion of Hindu-Muslim unity in the state, he set the targets for the people of Odisha like
  - (a)enrolment of one lakh Congress members,
  - (b) distribution of one lakh *Charkhas* (spinning wheels) and
  - (c) collection of three lakhs of rupees for the Tilak Swaraj fund.
- Some newspapers like The Samaj‟ and Utkal Sevak played an important role in inspiring the common mass to participate in the national movement.
- His visit intensified the common man's zeal and enthusiasm for the cause of nationalist movement in Odisha.
- Harekrushna Mahtab emphasized Gandhi's importance on *Swaraj* as the birth right of the people. In 1921, Gopabandhu went to Calcutta to enlist the Congress members from among the Odia labour population at Calcutta.

The civil disobedience movement in Odisha:

- The Civil Disobedience Movement formed another landmark in the nationalist movement in Odisha. The Lahore session of the INC, held in December 1929, declared complete independence as its goal to be achieved by Civil Disobedience.
- The 26$^{th\ of}$ January 1930 was celebrated as the day of independence by the Congress men of Odisha

and at Cuttack, Gopabandhu Choudhury read out the declaration of independence.

- During this time some Congressmen of Odisha resigned from the 'Bihar and Odisha Legislative Council and Central Legislative Assembly in order to take part in the Civil Disobedience Movement.

Beginning of civil disobedience movement in Odisha:

- Gandhiji started his march with 78 followers from the Sabarmati Ashram towards Dandi on 12 March 1930, for manufacturing salt in violation of salt laws made by the British.
- The Odisha Congress leaders like Gopabandhu Choudhury and Harekrushna Mahatab planned to launch a similar agitation in Odisha for violation of salt law of the British Government .
- In March 1930, the Utkal Provincial Congress Committee decided to launch the Civil Disobedience Movementin Odisha by manufacturing contraband salt at Inchudi near Balasore and Gopabandhu Choudhury was given the responsibility for organizing the movement.
- On the other hand, Harekrushna Mahtab, and Surendranath Das of Balasore mobilized the villagers in the surrounding villages of Inchudi to take part in the salt agitation.
- On 6 April 1930 Gopabandhu Chaudhury, Acharya Harihar Das, and twenty one Satyagrahis began their foot march from the Swarajya Ashram of Cuttack towards Inchudi in Balasore.
- In order to suppress the movement on 8th April 1930 Gopabandhu Choudhury was arrested for having addressed a meeting at Cuttack on 23 March 1930. Now, Acharya Harihar became the next commander ofSatyagrahis.
- On 12 April 1930, the *Satyagrahis* led by Acharya Harihar, reached at lnchudi inBalasore.
- Large number of *Satyagrahis* from various parts of Odisha like Puri, Ganjam, Sambalpur and Baripada joined them.
- Despite the oppression by the police, the *Satyagrahis* manufactured the contraband salt at Inchudi on 14 April 1930. After that Acharya Harihar and his associates and Surendra Nath Das were arrested. The manufacturing of salt continued there for a number of days despite the police oppression.
- On 20th April, led by Ramadevi, and Malati Devi, a number of women took part in the Salt *Satyagraha* at Inchudi, The Salt *Satyagraha* at Inchudi was highly successful. It was considered next only to Gandhi's *Satyagraha* at Dandi.

Salt satyagraha in different places in odisha:

- The credit for arranging this Salt *Satyagraha* goes to the local Congress leader of Balasore, surendra Nath Das.
- This contraband salt was manufactured in other places of Odisha like Sartha (Balasore district), Kujang (Cuttack district), Kuhudi, Singheswari and Latra (Puri district) and Huma (Ganjam district).
- In the Puri district Nilakantha Das and Jagannath Rath organised the salt *Satyagraha.*
- In the Ganjarn district the *Satyagraha* was led by Biswanath Das, Niranjan Patnaik and Sarala Devi. At Kujang, led by Rani Bhagyabati Devi ofthe Kujang royal family, 500 women took part in the manufacturing of contraband salt.
- The Civil Disobedience was also carried on in other forms such as boycott of the foreign cloth, picketing before the excise shops, refusal to pay *Chowkidari* tax, and spread *of Khadi.*

End of civil disobedience movement in Odisha

- As an effect of the Gandhi-Irwin Pact on 5 March 1931, the Civil Disobedience movement was discontinued and Congress decided to participate in the second session of Round Table Conference at London.
- As a result of this agreement, many Congress leaders and volunteers of Odisha were released

from jail. They were given heroic reception in Balasore and Cuttack.

- From 1934 to 1940, the Utkal Pradesh Congress Committee and the Congress workers of Odisha devoted themselves to various constructive program of Gandhiji like *Charakha* program, abolition of untouchability, Kisan movements, Harijan movement, etc.
- In May 1934 Gandhi made a Harijan tour to Odisha. He came from Jharsuguda to Puri. But he did not enterthe temple of Lord Jagannath as the Harijans of Odisha had no access to it.

The Quit India Movement in Odisha

- It is also known as the August Revolution, was a significant event in India's struggle for independence from British rule during World War II.
- This movement aimed to deal a final blow against British imperialism and was initiated by Mahatma Gandhi and the All-India Congress Committee (AICC). On August 8, 1942, the AICC passed the Quit India Resolution in Bombay, calling for a mass uprising against the British.
- However, the British government quickly responded by arresting Congress leaders across the country, including in the state of Odisha.
- H. K. Mahtab, a prominent leader from Odisha, was arrested and sent to the Ahmadnagar fort jail in Bombay. Additionally, the British government declared all Congress institutions in the province unlawful through gazette notifications, seizing Congress offices and arresting district-level workers.
- Despite the arrests and the British government's attempts to suppress the movement, the Quit India Movement in Odisha took an unexpected turn. The mass fury caused by the large-scale arrests resulted in a shift of leadership to the younger generation, particularly students.
- The students of Revenshaw College organized meetings, processions, and boycotts of classes in support of Gandhi's call to action. They resorted to acts of civil disobedience, damaging government offices, railway tracks, telegraph lines, and engaging in violent activities.
- In the Koraput district, predominantly inhabited by Adivasis, the movement assumed a serious and mass revolt character. Spontaneous popular outbursts occurred in various places, fueled by anti-war propaganda, Japan's expected plans to capture India, and the suffering caused by the war.
- The people defied government authorities, engaging in violent activities such as attacking government institutions, cutting telegraph lines, and setting fire to post offices, revenue offices, and police stations.
- Laxman Naik, an ordinary member of the UPCC, emerged as a significant figure during the Quit India Movement in Koraput. Despite being illiterate, he exhibited supreme heroism and mobilized public opinion against British exploitation.
- Naik organized an army of 200 men, armed with weapons like saplings, cudgels, and lathis, to fight against the British government.

(Fig :Memorial of Era m Massacre)

- They damaged liquor shops and attacked the Mathili police station, leading to a confrontation where police fired upon the mob, resulting in casualties on both sides. Naik was later arrested, falsely charged with killing a forest guard, and executed.

- Similar revolutionary activities were reported in other regions of Odisha. In the Cuttack district, students from Ravenshaw College set fire to buildings, and Congress workers organized meetings, pasted posters, and carried out revolutionary activities like arson and looting.
- In Jajpur subdivision, clashes between the police and mobs occurred, resulting in the burning of government offices, cutting of telegraph lines, and destruction of embankments and canals.
- Balasore district witnessed severe police oppression, with Congress workers organizing revolutionary activities, students going on strike, and clashes erupting between the police and the mob.
- The Eram village in Basudevpur became a strong center of Congress activities, but it also experienced a tragic incident of police oppression. A large gathering of people defied police orders and attacked them, leading to a brutal firing incident where many lost their lives.
- Overall, the Quit India Movement in Odisha was a mass-oriented and widespread movement that received significant support in towns, villages, Adivasi areas, and even princely states.
- The movement took on a militant and, at times, violent character as the masses resorted to their own style of assertiveness, attacking symbols of colonial government and engaging in acts of civil disobedience.
- It was not only aimed at overthrowing colonial rule but also challenged feudal structures by targeting zamindari establishments.
- The Quit India Movement in Odisha displayed the determination and resilience of the people in their fight for independence.
- However, the movement faced significant challenges and was eventually suppressed by the British government.
- The colonial authorities employed repressive measures, including mass arrests, lathi charges, and firing on the protestors. The deployment of armed forces and the imposition of curfews further weakened the movement.
- Despite the suppression, the Quit India Movement in Odisha left a lasting impact on the people's consciousness and played a crucial role in the larger struggle for independence.
- It inspired future generations of leaders and activists, shaping the course of the freedom movement in the region.
- It is worth noting that the Quit India Movement was not limited to Odisha but spread across the entire country, with millions of Indians participating in various forms of protests and civil disobedience.

Odia Women in the Freedom Struggle of India

The Gandhian period witnessed a promising participation of masses in general and women in particular in the freedom struggle of India. The women, who were confined to the four walls of the house, came out at the clarion call of Mahatma Gandhi and made active participation in the national movement.

The Women Freedom Fighters of Odisha

The women of Odisha who had played very important role in the freedom struggle of India were Rama Devi, Sarala Devi, Malati Devi. However, the commonest of the common woman Pari Bewa also faced the police bullet at Eram in the struggle for freedom against the British.

Participation from Undivided Balasore

From the undivided Balasore district women like Kokila Devi, Nirmala Devi,Janhabi Devi, Kshetramani Devi, Subhadra Mahtab ,Krushnapriya Devi, Bishnupriya Devi etc were participated.

Undivided Cuttack District

From Cuttack women like Kuntala Kumari Sabat, Rama Devi, Sarala Devi, Malati Devi, Kshetramani Devi, Kiranbala Sengupta ,Priyambada Devi, Mangala Sengupta, Sashibala Kanungo, Sakuntala Devi etc had paticipated.

Participation from Undivided Ganjam District

From undivided Ganjam district participated Sobhabati Panda, Kishorimani Devi, Kundalata Devi, Champa Devi,T. Arahalu, T.V. Narayani, Sitadevi Khadanga, Malati Panda, Haramani Bisoi, Rasamani Devi have participated.

Undivided Koraput District

From undivided Koraput district participated Chitrabhanu Devi, Koyarani Banqara Devi, Budwal Devi, Khara Parbati have contributed for the sake of the nation.

Participation from Undivided Puri District

From undivided Puri district Saraswati Devi, Sunarnan, Devi, Radhamani Devi, Dhanamani Devi, Gunamanjari Devi, Nishamani Devi, Bimala Devi etc had participated.

Participation from Undivided Sambalpur District

From undivided Sambalpur district Jambhubati Devi, Pravabati Devi, Parbati Giri, Haramani Devi and Rukmini Devi etc. took part in the freedom struggle of Odisha.

Role of Odia women in the Non-Cooperation Movement

- Mahatma Gandhi reached Cuttack on 23 March 1921 and addressed a meeting at Kathajori and appealed people to participate in the Non-Cooperation Movement.
- Leaders like Rama Devi, Sarala Devi, Sarojini Devi and many others participated in that meeting.
- The Gandhian thought had appealed the women so much had contributed their ornaments to the 'Tilak Swaraj Fund'. Surprisingly, the contribution to the Tilak Swaraj Fund was highest in the country.
- Further women further women were given training for the preparation of Khadi. Berhampur and Sambalpur took a leading role in this regard.
- Picketing before the foreign cloth shops and liquor shops formed another part of the Movement where women participated and made it successful.
- Of course the British Government suppressed this movement. However, during his visit to Odisha, Gandhiji came to Sambalpur with Kasturba and Debdas Gandhi.
- He addressed a meeting at Sambalpur organised by the women. Even the two daughters of Chandra Sekhar Behera a veteran freedom fighter donated their gold rings to Gandhiji.
- Gandhian Movement had gained momentum not only among the male freedom fighters of Odisha but also from the women of Odisha.

Participation of Odia women in the Civil Disobedience Movement of India

- During the Civil Disobedience Movement which started from 1930, women played a vital role in the preparation of salt at Inchudi of Balasore district.
- After the arrest of Gopabandhu Choudhury on 8th April 1930 near Chandol, Acharya Harihar marched to Inchudi.
- The arrival of Rama Devi with Malati Devi and Krishnabala Sen at Inchudi galvanized the Salt Satyagraha and made it more effective.
- The awakening of women by Gandhian thoughts and ideology redoubled the energy and activities of
- the Satyagrahis.
- Meanwhile besides Inchudi other villages like Srijanga, Rasapur. Bardhanpur, Bhimpur, Tundra, Kuanrpur, Ratai, Boita, Parikhi, Kheranga, Mandari etc. became centres for manufacturing salt.
- Rama Devi after her arrival at Inchudi went to Srijang.She persuaded the women of Srijang to come forward to manufacture salt.
- The local women agreed to the proposal. Around 1,500 women gathered in that area to watch the endeauvor. About 60 women came with Rama Devi to take salt-soil and accomplished the task.
- The activity of Rama Devi gave moral boosting to the women of that area. The Satyagrahis adopted a novel method in Balasore to manufacture salt. The ladies manufactured salt with other Satyaqrahis.
- A Satyagraha Committee was formed in Sambalpur and four batches of women Satyagrahis went to different parts of coastal Odisha to help the Salt-Satyagrahis.

- A batch of ten ladies under the leadership of Jambubati Devi went there to Balasore district and reached Inchudi.
- After this Civil Disobedience Movement Rama Devi, Malati Devi, Kokila Devi along with Surendra Patnaik came to Srijang village of Balasore district to boost up the morale of the people of that area in the abolition of Choukidari tax.
- Rama Devi also influenced Pata Mahadei of Kujang to organise Congress activities.
- The involvement of Rani Bhagyabati Patamahadei of Kujanga in the Salt Satyagraha drew special attention.
- Sarala Devi and Malati Devi made extensive tours and drilled ideals of Satyagraha into the minds of the women folk throughout Ganjam area.
- They inspired women to stage demonstrations against foreign clothes and organized picketing before liquor shops.

Odia Women after Civil Disobedience Movement

- After the end of Salt Satyagraha from 1934 to 1942, women of Odisha also engaged themselves in various programmes of Indian National Movement.
- The historic 'Padayatra' of Mahatma Gandhi in Odisha began in May 1934. The responsibility for its arrangements were largely rested with the women.
- Gandhiji advised the women to fight against the evils of liquor, boycott of foreign cloth and untouchability.
- Rama Devi followed the instructions of Gandhiji. She along with her husband she established an
- Ashram at Bari. Gandhiji named it as 'Sevaghar'.
- It undertook constructive works such as promotion of Khadi, service to Harijans, providing basic education, promotion of adult education, giving medicine to sick and eradication of untouchability etc.
- On the other hand, Parbati Giri and Pravabati Devi were taken to the 'Sevaqhar' by Jambubati Devi and Bhagirathi Patnaik of Barapali.
- Gandhiji established 'Kasturba National Memorial Trust' and each state sent one representative to manage it. Rama Devi represented Odisha.

Role of Odia Women in the Quit India Movement

- The political activities of the Odia women reached its zenith during the period of Quit India Moment.
- On the 8th of August 1942 the All India Congress Committee at the Bombay Session resolved to launch the Quit India Movement to cast a final blow against British Imperialists.
- Many Congress workers including Malati Chowdhury represented Odisha. The next day all the Congress leaders from various part of India who had assembled at Bombay were arrested.
- Malati Choudhury along with Surendranath Dwivedy escaped the police dragnet and went into hiding in order to keep up the moment active and energetic.
- On the same day in Cuttack and some other places of Odisha 24 leaders including Rama Devi were arrested.
- The Government through Notifications Nos.137 and 147 dated 9 August 1947 declared all Congress
- institutions in Odisha as illegal.
- With much difficulties Malati Chowdhury arrived in Cuttack on 12 August 1942 and laid the foundation of the August Revolution in Odisha.
- The British Government followed the policy of suppressions like the arrests, convictions, lathi charge,
- imposition of fines, beating etc.
- Eminent women like Malati Choudhury, Rama Devi, Sarala Devi, Annapurna Maharana, Mangala Devi, Suryamani Devi, Gunamanjari Devi, Champa Devi, Pravabati Devi, A. Laxmibai and many others contributed immensely to making the Quit India Movement a grand success.

- Besides the active participation, the women writers also inspired the common women through their writings of to carry forward the freedom struggle in Odisha.
- Sarala Devi wrote poems with a view to create political, social and national awareness among the people of Odisha. In her essays like 'Utkalare Nari Samasya', 'Nari Jagat', 'Nari Dabi', 'Nari Swadhinata' she wrote for the upliftment of women.
- Kuntala KumariSabat's writings inflamed nationalism among the women of Odisha. Her famous poems included 'Anjali', 'Archana', 'Sphulinga', 'Ahwana' etc.
- Among other women writers of Odisha, Sita Devi Khadanga wrote a play named Mandira Prabesha which was based on the Harijan Movement of Gandhiji. Other women writers like Kalpalata Aparna Devi, Kanak Manjari Devi, Harapriya Devi enriched Odia literature by their writings which had some impact on the freedom struggle of Odisha.
- The women of Odisha through their sacrifice, hard work, support to their male counterparts encouraged the common man to participate in the freedom struggle of India.
- They carried out the Gandhian programmes successfully in Odisha. In fine, it can be said that the contribution of the Odia women to the freedom struggle of India in Odisha was a grand success indeed.

British Relation with Princely States

During the British colonial rule, the Princely States of Odisha, also known as Feudatory States, played a significant role. These states were divided into three groups: the States of central Odisha, the States under Central Provinces, and the transferred states to Odisha division.

1. **Central Odisha states:** Angul, Athgarh, Athmallik, Banki, Baudh, Baramba, Daspalla, Dhenkanal, Hindol, Khandapara Keonjhar, Mayurbhanj, Narasirnhapur, Nayagarh, Nilgiri, Pal Lahara, Talcher, Tigria, and Ranapur. In 1840 and 1847, two of them—Banki and Angul—were annexed by British Odisha.

2. **States under Central Provinces**: In 1905, five states under Central Provinces were transferred to Odisha division: Patna, Sonepur, Kalahandi, Bamanda, and Rairakhoi.

3. **Transferred states to Odisha division**: In 1905, two similar states—Gangpur and Bonai—were transferred from Chhotanagpur to Odisha division.

Characteristics of the British-Feudal State Relationship

The British exhibited the following characteristics toward feudal states:

1. **Indirect control by the British:** In contrast to British Odisha, which was administered directly by the British government, feudatory states were controlled indirectly by the British. The British were the Supreme or Sovereign Authority, while Feudatory States were its subordinate allies.

2. **Policy of 'no-interference".** The British maintained a policy of 'no-interference' in the internal affairs of individual states. Reg. XII of 1805 exempted the nineteen States from enforcing the administrative laws of the British-ruled Odisha. During the early years of their rule, the British attempted to win the States' good will and cooperation.

3. **Laissez-faire policy:** Beginning in 1813, the laissez-faire policy shifted. The British insisted on Chiefs of States' loyalty and the maintenance of public order and began meddling in internal affairs, as in the cases of Dhenkanal and Mayurbhanj.

- The British had a distinct relationship with these states, characterized by indirect control and policies of non-interference and laissez-faire.
- The British exercised indirect control over the Princely States, while British Odisha was under direct administration.
- The British acted as the paramount or sovereign authority, with the Princely States being subordinate allies.

- Initially, the British followed a policy of non-interference in the internal affairs of the states, exempting them from implementing British administrative laws. This was done to secure their goodwill and cooperation.

After 1857 Struggle

- The relationship between the British and the Princely States was impacted by the Revolt of 1857. The loyalty and cooperation of the Odishan Chiefs during the revolt led the British Crown to confer Sanads on the chiefs in 1862, granting them hereditary titles and the right of adoption.
- The British government renewed its moral responsibility for good governance in the states and interference in cases of oppression, violation of law and order, and disputed succession.
- The British gained power and support from the feudal policies, and the rulers of the states became loyal supporters of the British Raj.
- However, some chiefs were negligent or oppressive, relying on the favor of the British authority to continue their rule.
- Maladministration was prevalent, leading to discontent among the peasants and agrarian revolts in several states.

During National Freedom Struggle & Gandhian Phase

- The relationship between the British and the Princely Chiefs underwent further changes as the Indian independence movement gained momentum.
- The Prjamandal Movement emerged, advocating for representative or democratic governments in the states. The All-India Congress Party supported this cause, and the British government realized the need for good administration to maintain the support of the Princely Chiefs.
- Ultimately, when India gained independence on August 15, 1947, the Princely States of Odisha merged into the national mainstream.
- This merger was largely facilitated by the efforts of Sardar Patel and Dr. Harekrushna Mahatab. The British government had acknowledged the changing circumstances and had become less supportive of the chiefs in the final years of their rule

Creation of Separate State

- In 1936, the new Odisha province was created, and the Eastern States Agency was divided into three sections.
- The Odisha State Agency consisted of 26 Garajat regions, with 23 remaining in Odisha, while Mayurbhanj became part of the Bengal Agency and Kalahandi and Patna were retained under the Chattisgarh Agency. These native states were categorized into A, B, and C sections based on their importance and influence.
- The exploitation of the Garajat rulers and their extravagant lifestyles led to economic hardships for the people.
- The kings' officers extracted money and services from the people through various dubious means, such as Bethi, Begari, Magana, Rasad, Bheti, and Karasamagri.
- These taxes and practices, which included forced labor, free transport, and mandatory contributions, burdened the people and fueled their resentment.
- The Prajamandal movement had its first phase between 1908 and 1928, witnessing peasant rebellions in Bamanda, Dhenkanal, Nilgiri, Boudh, and Talcher. These rebellions were met with ruthless suppression by the authorities.
- To provide direction to the movement, the "Orissa Garajat State People's Association" was convened in Cuttack on June 20, 1931. The conference aimed to establish the rights of the subject people through rebellion.
- The Prajamandal movement also witnessed significant activity in Talcher, where the people demanded an end to barbaric punishments and the withdrawal of Magana and Rasad. The movement faced severe oppression, but petitions and protests continued until some demands were met.

Praja mandal movement

The Praja Mandal movement was a part of the Indian independence movement that began in the 1920s, in which people living in the princely states, which were ruled by local aristocrats rather than the British Raj, campaigned against those feudatory rulers, and sometimes also the British administration, in order to improve their civil rights.

When the province of Orissa was formed in 1936 by separating the existing Bihar and Orissa Provinces, it became British India's first administrative region to be designated on a linguistic basis.
Although this met certain long-held demands, it made little practical impact to many people because the new province included 26 garjats under separate feudal administration, where the peasantry bore the effects of misrule and autocratic powers in particular. The British Raj authorities controlled the rest of the new province.

The Prajamandal movement in various regions of Odisha had different outcomes and consequences. Here is a detailed summary of the movement in different locations

1. **Talcher:** The movement in Talcher was led by Krutibas Rath, Maguni Pradhan, Dasarathi Pani, and others. The people, known as "Prajas," left Talcher and sought refuge in the British-ruled Anugul region. Congress leaders and the political agent Mr. Hessene, along with Harekrushna Mahatab, signed the famous Hessene-Mahatab Agreement in 1939. Mahatma Gandhi expressed his satisfaction with the agreement, and the king was compelled to accept most of its clauses. Peace was eventually restored, and the people returned to Talcher.

2. **Gangapur:** The Gangapur Prajamandal movement faced a terrifying situation. After the death of the king, the queen took charge of the administration. The people, primarily belonging to the Munda tribe, led by Nirmal Munda, protested against tax increases. However, their efforts were unsuccessful, and the queen requested the assistant political agent Lt. Megar to arrest Nirmal Munda. Misinterpretation of the people's language and signs by the police led to unprovoked firing by the British on innocent people, resulting in casualties. The queen showed no sympathy for the people's plight.

3. **Ranpur:** The Ranpur Prajamandal movement reflected the dissatisfaction of the people ("Praja") against their rulers in all of Odisha. On December 27, 1939, the people demanded an end to misrule and tyranny and the establishment of a benevolent administration. The king imprisoned the rebels, leading to a tremendous uproar for their release.

4. **Nayagarh**: The Nayagarh Prajamandal was formed in June 1938 under the leadership of Narayan Nanda. They submitted a charter of demands to the ruling chief, which included civil liberties, abolition of feudal dues, and people's participation in a responsible government.

5. **Bonai:** The Bonai Prajamandal was formed in 1938, raising its voice against obnoxious taxes such as Bethi. They submitted their demands to the king, who withdrew Bethi but levied small taxes for construction purposes. The people decided to disobey the king's orders.

6. **Sonepur:** The Sonepur State Prajamandal was formed in December 1938, demanding abolition of feudal dues, a responsible government, and agrarian legislation. The State Government arrested two leaders, and further protests and arrests followed. Students also actively participated in the Prajamandal activities.

7.**Mayurbhanj**: The Mayurbhanj Prajamandal was formed in 1940, and through non-violent means, they pursued their movement despite the king's attempts to denigrate them. They presented a charter of demands to the king in September 1947, forcing him to form a three-man cabinet that included Sarat Chandra Das. The king became a constitutional monarch, looking after the well-being of the people.

8. **Other Places**: The Prajamandal movement was witnessed in other parts of Odisha as well, including Khandapara, Patna, and Kalahandi. The people became more conscious of their rights and effectively presented their viewpoint to their respective kings through non-violent means, with the support of Congress leaders.

Merger of Staes

- In 1939, the Government of Odisha established a State Enquiry Committee to investigate the reasons behind the movement, revealing the excessive oppression by the kings as the root cause.
- The Prajamandal movement in Odisha played a crucial role in the process of merging the native princely states, known as the 'garajat,' with the province.
- Harekrushna Mahatab was appointed as the Prime Minister on April 3, 1946. During that year, the Cabinet Mission visited India, and Mahatab assured them that he would raise the issue of merging the garajat states with the new Odisha province.
- Following India's independence, the first signs of revolt emerged from Nilgiri, a garajat state in Odisha. In response, Nilgiri merged with the Odisha administration. Subsequently, efforts were made by Sardar Patel and Harekrushna Mahatab to end the separate existence of the native princely states, eventually leading to their merger with Odisha.
- Mahatab took the initiative to propose the merger of all the native states with the Odisha administration to the Cabinet Mission on October 16, 1947.
- On November 20, 1947, a meeting was arranged with Mahatab, C. C. Desai, and B.D.S. Bedi, who unanimously supported the merger of the garajat states with Odisha.
- A meeting was convened in Cuttack on December 24, 1947, where Mahatab personally discussed the merger with the kings of different categories of garajat states.
- He advised them that in independent India, there was no scope for native princely states, making their merger with Odisha not only essential but also inevitable.
- As a result of the efforts of Sardar Patel, Harekrushna Mahatab, and V. P. Menon, the merger of the garajat states with Odisha became possible.
- On December 23, 1947, the administration of the garajat states was transferred to the Odisha government through the "Extra Provincial Jurisdiction Act," which became effective on January 1, 1948.

Consequences Of Merger

- The merger of the garajat states had several consequences.
- Firstly, by merging with Odisha, the kings and people of these states experienced the taste of independence.
- Secondly, they became part of a democratic system, gradually familiarizing themselves with a new form of government and its functioning.
- Thirdly, the accumulated anger of the people was extinguished after the complete merger, and finally, the Odisha government effectively utilized the abundant mineral resources in the garajat area.

Thus, the merger of the native princely states with Odisha opened a new chapter in the history of modern Odisha. The people, who had suffered under monarchical tyranny for generations, found happiness and independence.

Eminent personalities of Odisha during Freedom Struggle

Jai Rajguru (1739-1806)

- Saheed Jayee Rajguru, son of Chand Rajguru and Haramani, was born on October 29, 1739, in the village of Bira-Harekrushnepur near Puri, Odisha, to an illustrious scholarly family.
- His ancestors served as spiritual guides and advisors to the monarch of Khurda and were traditionally known as "Rajguru's."
- The original name of Saheed Rajguru was Jaykrushna Mahapatra.Following his appointment as Rajguru to the monarch, he became popularly known as Jayee Rajguru.
- Jayee Rajguru was a distinguished 18th-century Sanskrit scholar and intellectual.

- After the British attacked Odisha and occupied the main pockets in 1803, they notified the rulers of smaller kingdoms that they must accept subjugation and pay British taxes.
- According to Jayee Rajguru's advice, the monarch of Khurda never signed the notice. In addition, he sought the aid of neighbouring kingdoms by uniting them in a joint defence strategy against the British.
- Soon, his initiative transformed into a mass movement, with each household contributing a paika soldier trained in a variety of martial techniques, and people organising them under the leadership of Jayee Rajguru.
- He fought numerous violent conflicts against the cruel British on a variety of regional issues. He exemplified terrifying courage, unparalleled valour, and great patriotism.
- Jayee Rajguru did not ask for clemency and fearlessly told the court that fighting for the liberation of one's own motherland was never a crime; she then accepted the death penalty.
- On December 6, 1806, Jayee Rajguru was brutally declared saheed. His legs were tied to two separate branches of a banyan tree, and when the branches were released, his corpse was separated into two pieces.
- Thus concluded a tale of bravery and patriotism. Saheed Jayee Rajguru was the first martyr in Odisha's national liberation struggle and one of the country's earliest martyrs.

Buxi Jagabandhu Vidyadhara (1773-1829)

- Buxi Jagabandhu Bidyadhara Bhramarabara Ray, who was among the first to challenge the British East India Company in the early 19th century and played a pivotal role in the historic mutiny paika rebellion in 1817 in Khurda, Odisha.
- At Khurda on March 29, 1817, the Paikas or a kind of militia under the local authorities rose up as a group against the British authority, sparking what is commonly known as the Paika rebellion.
- It was led by Buxi Jagabandhu Bidyadhar Bhramarbar Ray Mahapatra or Buxi Jagabandhu, the Raja of Khurda's commander of forces.The British land revenue policy was the primary cause of the 1817 rebellion.

- Since their service was no longer required, Major Fletcher revoked the rent-free land tenures granted to soldiers for their military service on an inherited basis in the settlement.
- This policy deprived Bakshi Jagabandhu of his estates and compelled him to rely on the voluntary contributions of the Khurda people.This policy affected both the zamindars and the ryots.
- The increase in salt prices was a significant contributing factor to the occurrence. Therefore, Bakshi Jagabandhu led the tribals of Banapur and Ghumsur on a valiant march to Khurda to combat colonial authority.
- The rebellion received widespread support from the populace. Even the Banapur Kandhas were victorious in their revolutionary endeavours.
- The rebellion spread throughout the entire state and lasted quite a while. However, the fewer paika were unable to defend themselves against their well-equipped British counterparts, and they retreated back into the jungle.
- During this operation, paika bands were hunted down and many were mercilessly slaughtered. Thus, he executed vengeance at the earliest opportunity.
- The uprising was put down, but the insurgents in other regions continued their insurrectionary activities under certain conditions.
- Buxi Jagabandhu capitulated to the British and remained in Cuttack with his family. On January 24, 1829, Buxi Jagabandhu departed this earth for the heavenly realm.

Chaki Khuntia (Chandan Hajuri) (1827-1870)

- On the holy Shamba Dasami of 1827, a son was born into the renowned Hajuri family of Puri Harachandi Sahi.
- Raghunath Khuntia, also known as Bhimasen Hajuri, was his father. He was a servant of Lord Jagannath.
- The infant was named "Chandan Hajuri" because he was born while his father was applying sandal-paste (chandan) to the Lord.However, his name is Chakhi Khuntia.

- Gangadhar Rao, the ruler of Jhansi, passed away prematurely. Laxmibai had also previously lost her only son. The British people forbade her from adopting a son to succeed to the Jhansi throne.
- Afterwards, the British ruler deprived Laxmibai of all authority, rendering her powerless. However, she was unable to accept this circumstance and revolted against British rule.
- At her juncture, she sought Chakhi Khuntia's assistance, and Khuntia provided all conceivable assistance.
- Chakhi Khuntia played a crucial role by inciting resentment among the Indian soldiers known as "Sepoys" and organising a mutiny that took violent form.
- Khuntia was commonly referred to as the panda of the Sepoys or the Hajuri panda. Due to his participation in this first liberation struggle, Chakhi Khuntia was repeatedly arrested and imprisoned. Chakhi Khuntia's final years were spent in Puri.
- He was prohibited from going elsewhere. He devoted himself to Lord Jagannath's literary pursuits and religious rituals.
- He has written many poems, the majority of which are devotional melodies. Some of his compositions express his extreme displeasure and outrage at the inhumane and oppressive policies of the British government.
- Many of his writings remain unidentified and may have been lost or destroyed in the interim. It is said that the original name of one of his palm-leaf manuscripts was Laxmibal, queen of Jhansi.
- He breathed his Iast into the year 1870 in Puri.It is a source of great pride for us that an Odia son of the 19th century was inspired not only by the heroic deeds of a multitude of Indians, but also by the profound patriotic fervour of many soldiers who bravely laid down their lives on the sacred altar of the struggle against the British.
- He will be remembered by us as an immortal poet, a national hero, a great patriot and renowned devotee of Lord Jagannath.

Veer Surendra Sai (1809-1884)

- Surendra Sai, also known as Veer Surendra sai, was born on 23 January 1809 in the Odisha village of Bargaon, 30 kilometres north of the city of Sambalpur.
- He was a descendant of Sambalpur's fourth Chauhan monarch.
- Madhukar Sai had the legal right to become the next king upon the demise of the existing monarch, Maharaja Sai.

- However, the British government did not consider his claim, and Surendra Sai and other Zamindars rebelled against the British government.
- He fought tenaciously against the British until his last breath for motherland He fought for twenty years and spent the remaining 37 years of his life in prison, but he never bowed down to the British.
- Sambalpur's citizens dubbed Surendra Sat 'Veer' for his heroic efforts to liberate the city from British authority. Veer Surendra Sai perished in the Asirgarh fort prison on May 23, 1884.However, this courageous native would be remembered eternally for his heroic deeds.

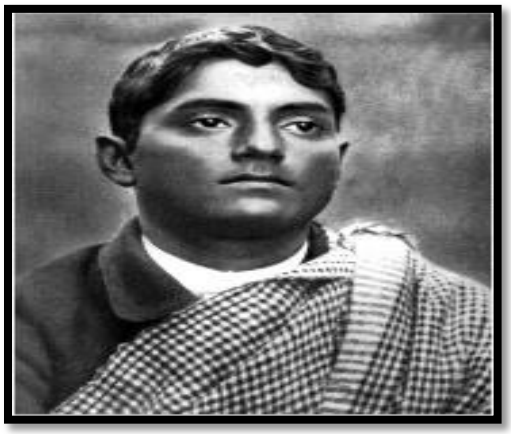
Birsa Munda (1875-1901)

- Birsa Munda was born at Bamba in a suburb of Ranchi (Jharkhand) on 15 November 1875.
  He was an important figure in the Indian independence movement and a tribal chief. He was instrumental in mobilising and organising the tribal communities of Jharkhand (then a part of Bihar) against British colonial rule.
- Birsa Munda emerged as a staunch advocate for the rights and dignity of tribal communities. He fought against the British administration's oppressive policies, which led to the exploitation and marginalisation of the tribal people. Birsa Munda emphasised the maintenance of indigenous customs, land rights, and cultural identity.
- Multiple uprisings and movements against British colonial authority were led by Birsa Munda. He organised and mobilised the tribal communities to challenge the British authorities' unjust practises, which included forced labour, abusive taxation, and encroachment on tribal lands. His movement sought to establish tribal autonomy and self-government.
- The establishment of the Ulgulan (Revolt) movement was Birsa Munda's most significant contribution. Under his direction, the movement gathered momentum and spread throughout Bihar's tribal regions and neighbouring regions. It sought to unify diverse tribal communities and encourage them to resist British oppression and demand their rights.
- Birsa Munda was a symbol of unity and inspiration due to his leadership and efforts to unite the tribes against British rule. In their fight for freedom, he united people from diverse tribal backgrounds, nurturing a sense of solidarity and a shared purpose. His charisma and influence were instrumental in inspiring the tribal communities to resist colonial dominance.
- Birsa Munda's legacy continues to inspire and resonate with tribal communities in Jharkhand and throughout the world. His resistance movement set the groundwork for future tribal rights and autonomy struggles.
- After independence, the struggle for tribal rights and recognition gained momentum, with tribal communities demanding land reforms, cultural preservation, and political representation.
- Birsa Munda made significant contributions to the Indian national freedom struggle, especially in terms of mobilising and empowering tribal communities.

- His efforts emphasised the significance of inclusiveness and recognition of marginalised groups in the larger struggle for independence, leaving an indelible mark on the tribal rights movement in India.

Bagha Jatin (1879-1915)

- Jatin Mukherjee was born on 7 December 1879 in the village of Koya in the Kushtia district of undivided Bengal (present-day Bangladesh). After completing his primary education, he enrolled at the Central College in Calcutta in 1895.
- In 1904, while he was working in the hill station Darjeeling in West Bengal, he killed a tiger that had attacked one of his friends using a dagger after three hours of struggle. This incident earned him the name Bagha Jatin.



- The ideas and ideals of religious nationalism espoused by leaders such as Swami Vivekananda and Aurobindo Ghosh had a significant impact on his mental disposition and his strategy for the liberation of motherland from British colonialism.
- During the independence struggle, he was one of the most ardent revolutionary activists and was affiliated with revolutionary organisations such as Anusiian samiti.
- The final rung of his revolutionary activities culminated in Balasore, where he hid with companions. They were raided, and Bagha Jatin was severely wounded; he was taken to the government hospital at Barabati in Balasore, where he died on 10 September 1915.

- Although the narrative of his unparalleled bravery and sacrifice is now ancient history, it continues to inspire millions in Odisha.

Shaheed Laxman Nayak (1899-1943)

- Saheed Laxman Nayak, an Odia folk-hero of Malkangiri in southernmost Odisha and a cult-figure among its tribals, was born on November 22, 1899, in Tentuliguma village of the present Malkangiri district; his father Padalam Nayak was a tribal chief and 'Mustadaar' under 'Jeypore Samasthanam' during the then Madras presidency.
- He was a great son of Odisha who sacrificed his life fighting against the British. The local administration was a subsidiary of the British government.
- Revenue officials, forest guides, and police constables mistreated and tortured tribals under their administration.

- Nayak effectively organised the rebels against Jeypore Samasthanam officials' exploitation. The National Congress accepted Nayak into its bosom after recognising him as a potential tribal leader.
- During his training at the Naupuri training centre for Congress employees, Nayak had the chance to meet and converse with a number of Zonal and State-level leaders, allowing him to broaden his horizons.
- His training instilled in him a sense of nationalism and the Gandhian principles of truth, nonviolence, and peaceful noncooperation with the British government.
- He conveyed a Charkha with the message of adult education and alcohol abstinence to every tribal household in his region, thereby bringing about a complete transformation of the rural landscape.
- During the first-ever election in 1936, he was appointed Chef de Mission (chief of the mission) for the Congress campaign in the Malkangiri Subdivision. On August 21, 1942, in response to Mahatma Gandhi's appeal, Nayak led a procession and peacefully demonstrated in front of the Mathili police station.
- However, the police fired indiscriminately at the demonstrators, resulting in forty deaths and over two hundred injuries.
- The administration implicated Nayak in a murder case, and on November 13, 1942, he was sentenced to execution.
- He was executed in Berhampur Jail on March 29, 1943.

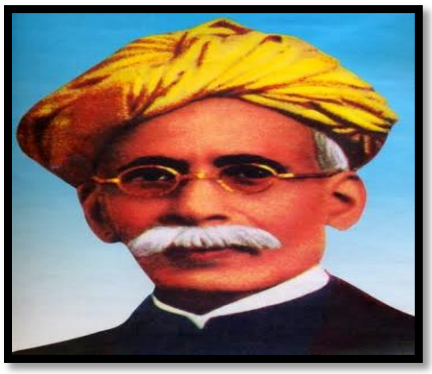
Shaheed Baji rout (1925-1938)

- Baji Rout was born in 1925 in the village of Nilakanthapur in Dhenkanal, India. He was the youngest martyr of India during the struggle for independence, the youngest beacon of freedom in the darkness of poverty and despair, and a genuine patriot.
- Baji's father passed away when he was a toddler. He was raised by his mother, who made a comfortable living by rice-husking in the neighbourhood.
- He had witnessed how the king of Dhenkanal, Shankar Pratap Singhdeo, used armed forces to steal the earnings of impoverished villagers, including his mother.

- Therefore, when Baishnav Charan Pattanaik of the town of Dhenkanal, subsequently known as veer baisnav, raised a banner of rebellion against the King and founded Prajamandal, Baji joined it despite his youth.
- At midnight on 10 October 1938, the Police Forces attacked the village of Bhuban and arbitrarily detained several individuals. They delivered them to the Bhuban Police Department.
- The praja mandal conch was blown by the village authorities . People awoke and surrounded the Bhuban Police Station with an uproar of commotion, demanding the release of detained citizens and Bhuban's leaders.
- The police officer Fauza disregarded the agitators' demand and opened fire on them. The police were searching for the deaths of Ragu Nayak and Quri Nayak, and many people were injured.
- The police force believed their lives were in danger, so they desired to reach Dhenkanal via Nilakantapur ghat. This was the most direct route to Dhenkanal. They arrived at Nilakantapur ghat at the end of the night on October 11, 1938, while it was raining and it was the 11th of October.
- Twelve-year-old Baji Rout supervised the ferry on the Nilakantapur ghat of the brahmani river.The force ordered him to use his ferry to traverse the river, which he defiantly refused.
- The police became vindictive and opened fire on Baji Rout, Lakshman Malik, and Fagu Sahoo. As the nation's truest patriot, the young child was killed by a bullet from the police.

Madhusudan Das (1848-1934)

- Utkal Gourab Madhusudan Das (1848-1934), also known as Madhu Babu, is one of the foremost figures in modern Indian history and the principal architect of contemporary Odisha.
- Odisha's first graduate and advocate was Madhusudan Das. He was born on 28 April 1848 in Satyabhamapur, an Odisha village ,20 kilometres from Cuttack.
- He was known as a freedom activist and poet. He was"Pride of Utkal" call and also called Kulabruddha, whose name means "Grand Old Man".
- He was the first Odia Graduate in Arts, the first Odia M.A., the first Odia Bar-at-Law, the first Odia Advocate, the first Odia member of the Legislative Council, the first Odia to visit England, and the first Odia to recognise the Odias' legitimate interest.



Family

- He was born to a Zamindari family from Father Choudhury Raghunath Das and mother Parbati Debi. The childhood name of Madhusudan Das was "Gobindaballabh". But after some years his father and mother changed his name and his name became Madhusudan Das.
- He had two elder sisters and a younger brother named Gopalballabh. Gopalballabh was the Magistrate at Bihar Province and the father of Ramadevi Choudhury.
- Madhusudan had adopted two Bengali girls; Sailabala Das and Sudhansubala Hazra.
- Sailabala was an educationist who had trained in England and in whose name the famous Shailabala Women's College of Guttack was founded.

Early Life & Education

- After his early education, he moved to Cuttack High School (later known as Ravenshaw Collegiate School) which offered English education.
- In 1864, he passed the entrance examination and went to Calcutta University. Despite uttermost challenging conditions, he lived in Calcutta for almost fifteen years, from 1866 to 1881.
- In 1870, he became the first Odia In complete his B.A. He continued his studies there to complete his M.A in 1873 and B. L degree in 1878, thus becoming the first ever scholar from Odisha to achieve these feats.

Professional Life & Political Career

- After returning to Odisha from Calcutta in 1881, he started his legal practice. His insight knowledge on this field helped him to earn sufficiently and spend for the common man. He was a source of inspiration for the lawyers in Odisha and in India. His birth anniversary is observed as Lawyers' Day in the State.
- For historical reasons Odia speaking territories were under different administrative units for a Iong time. For this dismemberment, Odisha and Odias have had a lot to pay.
- Madhusudan Das realized that all speaking territories could be brought together in one place, then would help in the strengthening if people as well as their language and script.
- Madhusudan had realized this early in life in his experience at Cuttack High school. Odia people could not take part in political movements of the state because of lack of co-ordination among them.
- He made a call for the recognition of Odia language in the administrative and educational institutions and demanded unification of all scattered outlying Odia speaking tracts under one administration.
- He was helped in this venture by Bichitranand Das and Fakir Mohan Senapati who re I. ambitious plans of Madhusudan to raise the linguistic, cultural and political level of Odisha.
- Known as 'Madhu Babu' by the common people, he worked for the political, social and economic upliftment of the people of Odisha and served his motherland as a lawyer, social reformer and patriot.
- He has been admired as a legislator and journalist. He was the first Odia to become a member of both the legislative council and the Central Legislative Assembly of India.
- He was the first Central Minister from odisha. He was also the first Odia to sail overseas.

Utkal Sabha

- After his arrival at Cuttack in 1881, Madhusudan Das felt that a socio-political organization was the need of the hour, because a platform was necessary through which the Odia people could voice their grievances to the British Crown.
- With this goal in mind, he and Gourisankar Ray made efforts to establish the Utkal Sabha in 1882. To organize the national life of Odisha he founded Odisha Sabha or Odisha Association in 1882 that slowly expanded as a mouth piece of the Odias and became its president in 1885.

- In that year he presented a memorial containing demands like extension of railways, industry, education and amalgamation of Ganjam and Sambalpur with Odisha to Sir Richard Thompson, the lieutenant governor of Bengal during his visit to Odisha.
- He was of the view that economic emancipation was the prerequisite for political independence of the country.
- This is the organization which later functioned as the branch of the Indian National Congress. It remained the nodal organization to fight for the National Cause for many years. It also prepared the people of Odisha to participate in local self-government.
- The Utkal Sabha took up the problems of poverty and backwardness and Madhu Babu was happy to solve some of them. Though discouraged by his compatriots. Madhusudan Das was never tired of involving the Utkal Sabha in the task of reconstruction of this backward state of India. Ina way he infused the idea of All India National Integration in Odisha and Odisha Association, the Utkal Sabha acted as a major instrument of all India movement.

Utkal Sammilani

- After working as Vice-President and President of Utkal Sabha, Madhusudan Das felt that Odisha will have° suffer until it was united. He had recognized early that Odisha, tied to the tail ends of three separate administrative divisions of three different Presidencies; speaking different languages had no hopes of redemption until all the Odia-speaking tracts were united under one administration and in a separate province of its own. From this feeling came the urge to unite all Odias in a bigger platform.
- The Utkal Union Conference was established by Madhu Babe in the year 1903. A resolution was passed in the first session of the Utkal Union Conference in the year 1903 held at Cuttack for improvement of agriculture and industrial condition of the Odia speaking people.
- Utkal Sammilani spearheaded the agitation for the unification of all Odia speaking territories under one administration under the leadership of Madhusudan Das.
- He responded to the Swadeshi agitation of Bengal in 1905 and the idea of pioneering Swadeshi movement Was conceived prior to the partition of Bengal by Madhsudan.
- He addressed the Swadeshi meeting, held at Cuttack on 20th August 1905 under the chairmanship of Janakinath Bose.
- Madhu Babu started a revolution called "Desha Mishrana Andolan", that resulted in the emergence of Odisha as a new State.
- By his long political fight, he united Odisha & modern Odisha took birth on 1 April 1936. This day is celebrated as Utkala Dibasa.
- Different places of Odisha had its uniqueness but because of the defective economic policies of the government, the cottage industries and handicrafts of Odisha were slowly in a dying condition.
- Being determined to revive the glory of Odisha's arts, Madhusudan set up a large factory in 1897 known as Odisha Art Ware inside the compound of his house for production of indigenous art wares and arranged their sale in a large building adjacent to his house.
- With his support, the Tarakasi(filigree) work of silver ornaments achieved commendable feet. He founded the Utkal Tannery in 1905, a factory producing shoes and other leather products.
- Contribution to Literature As a writer and poet
- patriotism was always at the fore and it was reflected in all his literary works. He penned several articles and poems in both English and Odia.
- Some of his important poems are "Utkal Santan", "Jati ltihash" and "Jananira Ukti" etc.
- He was also an influential speaker in Odia, Bengali and English.

Last Days

- Utkal Gourav Madhusudan Das died at the age of 85, on February 04, 1934. He till the last moments of his life dedicated himself for Odisha.
- His immense contribution towards the State and Nation would be admired forever and he will continue to remain a source of motivation for the younger generations to come.

- He was a very generous person and spent his huge property earned from his legal practices in the wellbeing of people of Odisha.

Gopabandhu Das (1877-1928)

- Gopabandhu Das (1877-1928), also known as Utkalamani (Jewel of Odisha), was a social worker, reformer, political activist, journalist, poet, and essayist.
- He devoted his entire life to the betterment of Odisha and India as a whole. The environment of his time shaped his thinking and motivated him to restore Odisha's former splendour.
- The period was characterised by the rise of nationalist forces in Odisha, the introduction of western education, and the emergence of the Indian Renaissance.

Early life

- Born on 9 October 1877 to Swarnamayee Devi and Shree Daitari Das, in a Utkala Brahmin family, in Suando Village, near Puri, Odisha.
- Gopabandhu was a legend in the Indian culture. He served his people even at the cost of his family. At the age of twelve, he married , but continued his education.
- After completion of primary education, he joined Puri Zilla School in 1893, where he met his teacher Mukhtiar Ramchandra Das, who was a nationalist. It was at this school and with this teacher that Gopabandhu learned many nationalistic values.

Literary Excellence:

- Gopabandhu Das was a versatile writer and poet who contributed extensively to Odia literature. He was known for his literary excellence and his ability to connect with the masses through his writings based on patriotism, social reform, and the upliftment of the marginalized sections of society.
- He launched a literary monthly magazine in 1915 i.e., Satyabadi.

Social Movement:

- He actively participated in the freedom struggle and worked tirelessly for the empowerment of the downtrodden and marginalized sections of society.
- He started Kartavya Bodhini Samiti to encourage his friends to do their duty as citizens.
- He was also in contact with Vande Mataram group which infused swadeshi spirit.
- Das's efforts were instrumental in bringing about social change and raising awareness about the rights and needs of the common people.

Educational Reforms

- Founding Satyabadi School: In 1909, Gopabandhu Das established the Satyabadi School in Puri district. The school aimed to provide quality education to children and promote the use of the Odia language. It became a model institution for vernacular education and emphasized character building along with academic excellence.
- Advocating for Mother Tongue Education: Gopabandhu Das strongly believed in the importance of education in one's mother tongue. He advocated for the use of the Odia language as the medium of

instruction in schools, which was crucial in preserving and promoting the regional language and culture.

- Encouraging Women's Education: Gopabandhu Das was a strong advocate for women's education. He emphasized the importance of educating girls and worked towards breaking down societal barriers that hindered their access to education. His efforts helped in promoting women's education and empowering them.

Professional Career

- Education: Gopabandhu Das completed his education at Ravenshaw College (now Ravenshaw University) in Cuttack, Odisha. He later pursued higher studies in Calcutta (now Kolkata), where he earned his law degree.
- Journalism: Das started his career as a journalist and became associated with the Odia magazine called "Satyabadi." Through his writings, he aimed to spread awareness about social issues, promote nationalism, and advocate for the rights and welfare of the people.
- Social Reform: Gopabandhu Das actively participated in various social reform movements. He fought against social evils like untouchability, child marriage, and the dowry system. He also worked to uplift the marginalized communities, improve the condition of farmers, and promote women's rights.
- Educationist: Das recognized the importance of education for societal development. He established several educational institutions in Odisha, including the Satyabadi School, which aimed to provide education to the underprivileged. He believed that education was the key to empowering individuals and transforming society.
- Freedom Fighter: Gopabandhu Das played a crucial role in the Indian freedom struggle. He actively participated in the Non-Cooperation Movement and was imprisoned several times for his nationalist activities. He worked closely with prominent leaders like Mahatma Gandhi and was committed to achieving India's independence from British rule.
- Political Career: Das entered politics and was elected as a member of the Odisha Legislative Council in 1936. He worked towards the development of the state and advocated for the rights of the people. However, he later resigned from politics due to ideological differences.
- Philanthropy: Gopabandhu Das dedicated his life to serving humanity. He was deeply committed to the welfare of the poor and the downtrodden. He established charitable institutions like Annapurna Bhawan, which provided free food to the needy, and Utkalmani Gopabandhu Seva Sadan, a shelter for the destitute.

Gopahandhu fell ill while attending a fundraiser for the flood victims of Odisha in Lahore, and he never fully recovered.Utkal mani Gopabandhu Das, the jewel of modern Utkal, passed away on June 17, 1928 at the age of fifty-one due to a prolonged illness. Although he is no longer alive, his memory lives on in the hearts of millions of individuals.

Sri Ram Chandra Bhanja Deo (1870-1912)

- Born on 17th December 1870 in a royal family of princely state Mayurbhanj, Sri Ram Chandra ascended the throne on 15th August 1892.
- He worked for the all-round development of Mayurbhanj state and implemented various benevolent measures for the welfare of the people.
- Pandit Utkal mani Gopabandhu became the friend, philosopher and guide or this ruler.
- Sri Ram Chandra brought about significant changes in the spheres of language, health and administration.

- A narrow gauge railway was commissioned between Rupsa-Baripada during his reign. He constructed two major reservoirs at Haladia with an expenditure of Rs.6 lakh from royal treasury.
- Similarly in the educational sector he raised the number of primary schools from 44 to 400 in his royal authority.
- Although he was the king of Mayurbhanj, he had great love for the entire Odisha. Under the able leadership of Madhusudan, he gave momentum to the cause of making Odisha a separate Province.
- In 1903 Sri Ram Chandra presided over the 1st session of Utkal Sammilani. Afterwards owing to the concerted efforts of this Sammilani the dream of Odisha for becoming a separate State came to reality on 1st April 1936.
- This illustrious son of Odisha passed away on 12th February 1912.

Maharaja Krushna Chandra Gajapati Narayan Deo (1892-1974)

- Krushna Chandra Gajapati Narayan Dev was born on April 26, 1892, into an aristocratic family that belonged to Puri's Ganga Dynasty.
- Krushna Chandra Gajapati was the ruler of Paralakhemundi and prominent figure in Odisha during the colonial period. He championed Odia-speaking dreams for a separate state.
- In 1913, after concluding his education, he was sworn in as King of Parlakhemundi.
- He assumed the responsibilities of the throne of Parlakhemundi when the state of Odisha was in turmoil.
- The Utkal Sammilani was founded in 1903 by Krushna Chandra Gajapati. The organisation sought to unite Odia-speakers and solve their socio-cultural and political problems. As Utkal Sammilani president, Gajapati promoted statehood.
- The tenth Utkal Sammilani was organised by him in Parlakhemundi. He was an active member of the Sammilani and contributed financially to the organisation.
- Gajapati fostered Odia language and culture since he knew they defined Odisha's identity. He supported poets, writers, and intellectuals who promoted Odia literature and language.
- In the early 20th century, Gajapati advocated for linguistic states, including an Odia-speaking state, in the Indian National Congress. He stressed linguistic reorganization of states for successful government and representation based on linguistic and cultural affinities.
- In 1920, Gajapati was appointed president of the Odisha-Bihar split Committee, which examined and recommended the split of Bihar and Odisha into separate administrative divisions. Gajapati's participation in the committee and advocacy for Odisha's independence helped the cause.
- Krushna Chandra Gajapati's contribution in the Montagu-Chelmsford Reforms established the framework for India's constitutional progress. He fought for administrative autonomy and political representation for Odisha as a separate province in the reforms.
- He also took part in the "Round Table Conference" conducted in 1931 and 1933, where he advocated for an independent Odisha state.

- He became the first Prime Minister of Odisha in 1937. After three and half months, he resigned from his post because of the changes in the then political scenario.
- Again, for the second time he became the Chief Minister of Odisha on November 24, 1941. He ruled Odisha until 1944.
- During this Period, he has carried out many projects for the development of Odisha. Due to his endeavors the Utkal University and the S.C.B. Medical College was established in the year 1943 and 1944 respectively.
- His efforts resulted in the establishment of Odisha High Court, the Agricultural Research Centre, Parlakhemundi Railway Platform extensions etc.
- He has also promoted educational, cultural and agricultural development in Odisha. He was very generous.
- He adored the Odia literature and the artworks of Odisha. He founded the Satyabadi Vidyalaya and the Utkal Sahitya Samaj.

Dr. Harekrushna Mahatab (1899-1987)

- Dr.Harekrushna Mahtab was the son of Krushna Charan Das and Tohapha Debi. Born in Agarpada, undivided Balasore district, on November 21, 1899.
- The National Freedom Movement captivated him in 1921. After then, his life was a battle for national liberation.
- He began weekly Prajatantra in Balasore in 1923. He was imprisoned for sedition in 1922. He also joined Salt Movement member, imprisoned 1930. He participated in 1934 Harijan Movement.
- He participated in Non-Co-operation Movement and courted imprisonment in 1941 and "Quit India Movement" in 1942.

- Dr. Harekrushna Mahatab was Chief Minister of Odisha from 1946 to 1950, Union Minister of Commerce and Industry from 1950-52, Secretary General, Congress Party in Parliament 1952, Governor of Bombay from 1955-56, resigned in 1956, and became Chief Minister again from 1956 to 1960.

- Dr.Mahatab was the founder of the Prajatantra Prachar Samiti, which still publishes the daily "Prajatantra" and the monthly "Jhankar."
- He was instrumental in the merger and integration of former princely states, founding the state capital at Bhubaneswar, and sanctioning and building the multi-purpose Hirakud Dam Project.
- Dr. Mahatab excelled in History of Odisha, reflecting his diverse personality.In addition to this, he was the author of a number of books, plays, and poems, all of which are lauded for their excellence as works of literature.
- In 1983, the Central Sahitya Academy awarded his Daily Prajatantra piece "GaonMazlis" a compilation.
- On January 2, 1987, this notable native son of this land passed away.

Biju Patnaik (1916-1997)

- Bijayananda Patnaik popularly known as Biju Patnaik—Born on 5th March 1916—Son of Late Laxminarayan Patnaik & Shrimati Gyan Patnaik.
- He was also entitled in Odisha as Sher-e-Utkal.
- Bijayananda Patnaik, more commonly known as Biju Patnaik, was born on March 5, 1916, to Laxminarayan and Shrimati Gyan Patnaik.
- He was imprisoned for thirty months for his involvement in the "Quit India" movement and for bringing the Indonesian Premier, Mr. Sultan Siharir, to New Delhi by plane during the Indonesian Freedom Struggle.
- During the fight for Indian independence, Biju Patnaik met Jawaharlal Nehru, who would later become a close friend.

- Nehru saw parallels between the freedom fight in Indonesia and India and saw the country of Indonesia as a potential partner.
- After the Dutch tried to crush Indonesian independence on 21 July 1947, President Sukarno ordered former Indonesian Prime Minister Sjahrir leave the country to participate in the first Inter-Asia Conference, organised by Nehru.
- The Dutch monopolised Indonesia's sea and air routes, so Sjahrir had nowhere to go. Nehru enlisted the help of the daring and skilled pilot Biju Patnaik in order to save Sjahrir.
- On 24 July 1947, Biju Patnaik and his wife took off for Java in a Dakota to bring Sultan Sjahrir to India.
- Patnaik was honoured with Indonesian citizenship and the highest Indonesian honour, the Bhoomi Putra, for his bravery. This honour is rarely given to foreigners.
- In 1996, when Indonesia was celebrating its 50th Independence Day, Biju Patnaik was awarded the highest national award, the 'BintangJasaUtama'
- Biju Patnaik set up Kalinga tubes, Kalinga Airlines, Kalinga Iron work, Kalinga Refractories and the Kalinga, a daily Odia newspaper and In 1951 he established the international Kalinga Prize by UNESCO for popularisation of Science and Technology among the people.
- It is well known that he was the driving force behind a number of projects, including the Port of Paradip and the Kalinga prize awarded by UNESCO in the category of Science Award. Bhubaneswar AirPort, the Cuttack-JagatPur Mahanadi highway, NALCO, National Aluminium Company, Sainik

School Bhubaneswar, Odisha University of Agriculture, Talcher Thermal Power Station, Balimela Hydel Project, HAL-Sunabeda, and the Choudwar and Barbil industrial belts are some of the important infrastructures in the city. He also established the Kalinga Cup in football.

- This illustrious son of the soil breathed his last on 17 April 1997. Though he is no longer with us, he is still alive in the heart and memory of Odias.

Women Freedom fighters

Ramadevi Choudhury (1899-1985)

- Ramadevi Choudhury was an Indian freedom fighter and a social reformer. She was born on December 3, 1899, and passed away on July 22, 1985. Her other name was Rama Devi.
- The residents of Odisha referred to her as Maa, which means Mother. She was the niece of Utkal Gaurab Madhusudan Das, who was her uncle, and the daughter of Gopal Ballav Das, her father.
- She wed Gopabandhu Choudhury, who was a Deputy Collector at the time, when she was only 15 years old. In 1921, both she and her husband joined the Indian independence struggle.
- She was profoundly impacted by the teachings of Mahatma Gandhi. She used to travel from community to community, speaking to women about the importance of their participation in the fight for independence.
- In addition to them, Jai Prakash Narayan, Vinoba Bhave, and her uncle Madhusudan Das were significant influences on her.

- In 1921, she had her first meeting with Gandhiji and with her husband joined the Non Cooperation Movement. The same year they joined the Indian National Congress and started wearing khadi.
- In the year 1930, she took active part in Salt Satyagraha movement at Odisha level. She went to
- Inchudi and Srijang, with other activist like Kiranbala Sen, Maltidevi, Saraladevi, Pranakrushna Padhiari.
- She and other of her colleagues were arrested in November 1930 and put in different jails by British. She was arrested several times (in 1921, 1930, 1936, and 1942) with other women independence activists like Sarala Devi, Malati Choudhury and others and was sent to jail.
- She attended the 1931 Karachi session of Indian National Congress and at that time requested leaders to hold next session in Odisha.
- In 1932 after being released from Hazaribagh jail, she got herself actively involved in Harijan welfare. She stated Asprushyata Nibarana Samiti under the instruction of Gandhiji for eradication of untouchability.
- The institution was later renamed as Harijan Sewa Sangha. She was closely involved in the 1932 and 1934 visits to Odisha by Gandhiji.
- Kasturba, Sardar Patel, Rajendra Prasad, Maulana Azad, Jawaharlal Nehru and others. She started an Ashram at Bari, which Gandhiji had named Sewaghar.

- During alit India Movement of 1942 the entire family of Rama Devi including her husband Gopabandhu Choudhury were arrested After the death of Kasturba Gandhi, Gandhji assigned her with the work of the representative of Kasturaba trust's Odisha Chapter.
- In 1947, Rama Devi dedicated herself to the cause of Bhoodan and Gramdan movement of Acharya Vinoba Bhabe.
- In 1952 she along with her husband she traveled on foot about 4000 Kilometers across the state to propagate the message of giving land and wealth to the landless and From " 1928 Rama Devi stayed in the Alaka Ashrarm at Jagatsingpur poor she helped set up the Utkal Khadi Mandal and established a Teachers' Training Centre and Balwadi at Rainchandrapur.
- In 1950 she set up a Tribal Welfare Centre at Dumburugeda. During the 1951 famine she and Malati worked in famine relief in Koraput.
- She worked to aid soldiers affected by the Indo-Chinese War of 1962. During the Emergency she protested by bringing out her own newspaper along with Harekrushna Mahatab and Nilamani Routray.
- The Gram Sevak Press was banned by the government and was arrested along with other leaders from Odisha like Nabakrushna Choudhuri, Harekrushna Mahatab, Manmohan Chowdhury, Smt. Annapurna Moharana, Jaykrushana Mohanty, and others.
- In recognition of her services to the nation, Ramadevi was awarded the Jamnalal Bajaj Award on 4 November 1981 and the Doctor of Philosophy (Honoris causa) by Utkal University on 16 April 1984. Ramadevi Women's University at Bhubaneshwar is named in her memory. She died on 22 July 1985.

Sarala Devi (1904-1986)

- Sarala Devi was the first Odia independence warrior and will be recognised as the most prominent literary feminist who contributed to the formation of modern Odisha.
- Sarala Devi played an important role in the development of contemporary Odisha.On August 9, 1904, she entered this world as a member of a traditional "Karan" (Kayastha) family.
- The life and works of Sarala Devi in the year of her birth centenary is one way of acknowledging the contributions of early literary women to the making of modern Odisha.
- In the history of Odisha, Sarala Devi holds the distinction of being the first lady to be arrested for engaging in the National Movement and being sentenced to jail time.

- When one considers Sarala Devi's humble educational beginnings, her incredible accomplishments are even more remarkable.

- As a writer, feminist, and social activist, she is one of the few women in modern Odisha who can compete with her.
- Despite the many challenges she faced, she succeeded in making a name for herself in public life.
- By the time she passed away, she had already established a reputation for herself within the most significant literary and social movements that were taking place in Odisha during her lifetime.

Malati Choudhry (1904-1998)

- Malati Choudhury was born in 1904 to Brahmo parents Kumud Nath Sen and Snehalata Sen. Her family was of the Brahmo religion.
- In 1921, when she was 16 years old, she was accepted into Visva Bharati, which was located in Shantiniketan.
- This broadened her views and put her in contact with professors and students who were well-known on an international level. She was the wife of Nabakrishna Chauduhury, who was a prominent leader.
- Malati accompanied Gandhiji on his well-known Padayatra through Odisha in the year 1934.
- At Angul, in the state of Odisha, she established the Bajirout Chhatravas (Students' Hostel) in 1946 for the children of freedom warriors and tribals.
- Two years later, in 1948, she established the Utkal Navajeevan Mandal.

- She also founded the Post Basic School at Champatimunda. She accompanied Acharya Vinoba Bhave during his journeys through Odisha for the Bhoodan Movement and went with Gandhiji during his Noakhali visit.
- She led the Kisaan Andolan to save poor farmers from abuse by landowners and money- lenders. In 1946, she was selected as a member of the Constituent Assembly of India and became president of OdishaPradeshCongressCommittee.
  After independence, she continued to fight for the cause of backward classes. When her husband became the Chief Minister of Odisha in 1951, she launched various rural reconstruction schemes.
- She was imprisoned during the Emergency. She received the National Award for Child Welfare (1987), the Utkal Seva Sammaan (1994), the Tagore Literacy Award (1995), the Deshikottama (D.Litt. Honoris Causa) from Visva Bharati.
- She refused the Jamnalal Bajaj Award because she thought she did nothing to promote Gandhian values. She died in 1998.

Parbati Giri (1926-1995)

- One of the most notable female freedom fighters who made a big contribution to the Indian Independence Movement was Parbati Giri. She was also referred to as the Mother Teresa of Western Odisha due to her work in the region.
- On January 19, 1926, Giri was born in the village of Samlaipadar, which is located close to Bijepur in the present-day district of Bargarh.

- She was born and brought up in an environment charged with patriotic zeal and nationalistic feeling.
- She was a vibrant crusader for tribal rights. Due to her anti-British government activities, she was imprisoned for two years.

- Parbati Giri was just 16 when she was in the forefront of agitation following Mahatma Gandhi's "Quit India" call. She continued to serve the nation socially after independence.
- In 1955 she joined an American project to improve the health and hygiene of the people of Sambalpur district.
- She started an ashram for women and orphans called the Kasturba Gandhi Matruniketan at Nrusinghanath, and another home for the destitute called Dr. Santra Bal Niketan at Birasingh Gar under Jujomura block in Sambalpur District.
- She worked in jail improvement and leprosy eradication. The Department of Social Welfare of the government of India awarded her a prize in 1984. She died in 1995.

Important Questions for Civil Service Prelims & Mains Examination

OPSC Odisha History Prelims MCQs

1. What is the name of the foreign historian who divided Kalinga into three divisions?

a) Pliny
b) Curtius
c) Plutarch
d) Diodorus

2. Who were the rulers of Kalinga before the establishment of Maurya dynasty?

a) Rashtrakutas
b) Matharas
c) Nandas
d) Nalas

3. According to some historians most of the tribals of Odisha belonged to the group

a) Mongoloid group
b) Mediterranean group
c) Proto Australia group
d) Brachycephalic roup

4. Who among the following defeated king Ananta Padmanabha of Kalinga ?

a) Mahapadmananda
b) Ashoka
c) Chodaganga Dev
d) Samudragupta

5. Consider the following regarding Paika Rebellion

1. The Paikas were a class of military retainers had been recruited since the 16th century by kings in Odisha from a variety of social groups to render martial services in return for hereditary rent-free land (nish-kar jagirs) and titles.
2. The Paika Bidroha (Paika Rebellion) of 1817 took place nearly 40 years before the first sepoy mutiny of 1857.

3. Bakshi Jagabandhu Bidyadhar Mohapatra Bharamarbar Rai, the highest-ranking military general of Mukund Dev II led an army of Paikas to join the uprising of the Kondhs.
4. The Paikas did not get the support of the rajas, zamindars, village heads and ordinary peasants.

Select the correct statement using the codes below

a) 1, 3 and 4 only
b) 2, 3 and 4 only
c) 1, 2 and 3 only
d) 1, 2, 3 and 4

6. What was the outcome of the Kalinga War?
   a) Mauryan defeat and establishment of an independent Kalinga kingdom
   b) Status quo with no significant changes
   c) Kalinga victory and expansion of its territory
   d) Mauryan victory and annexation of Kalinga
7. What pivotal event during the Kalinga War is said to have deeply affected Ashoka?
   a) The massive loss of Mauryan soldiers
   b) The destruction of Kalinga's capital city
   c) Witnessing the brutality and suffering caused by the war
   d) A failed assassination attempt on Ashoka's life
8. After the Kalinga War, Ashoka underwent a transformation and adopted a new philosophy. What was this philosophy?
   a) Hedonism
   b) Stoicism
   c) Ahimsa (Non-violence)
   d) Utilitarianism
9. What did Emperor Ashoka do after converting to Buddhism due to the Kalinga War's impact?
   a) He abandoned his empire and became a monk
   b) He promoted non-violence and Dhamma
   c) He waged more wars to expand his territory
   d) He adopted a policy of religious intolerance
10. Which of the following literary sources from Odisha's ancient history pertains to Buddhism?
    a) Kurudharma Jataka
    b) Avasyaka Niyukti
    c) Brihat Samhita
    d) Harshacharita
11. Which of the following inscriptions,throwslight on the administration of Asoka inKalinga?
    a) Dhauli
    b) Jaugada
    c) Allahabad
    d) Both (a) and (b)
12. Consider the correct statements
    1. Ashoka waged a war against Kalinga in 261 B.C when King Ananta Padmanabha was dominating the kalinga region.
    2. Asoka appointed a well-organized bureaucracy **(Council of Ministers)**to help the Viceroy in Kalinga.
    3. His **deep sense of belongingness to his subjects in Kalinga** is revealed from separate Rock Edict I (Dhauli).

    a) Only 1 and 2
    b) Only 2 and 3
    c) All of the above

d) None of these

13. What is the famous Hathigumpha inscription associated with?
    a) A treaty between Kharavela and the Greeks
    b) A declaration of religious tolerance by Kharavela
    c) A record of Kharavela's military achievements and temple renovations
    d) A collection of Kharavela's poems and literary works
14. Which ancient city was the capital during the rule of King Kharavela?
    a) Guahadevpataka
    b) Bhubaneswar
    c) Ujjain
    d) Kalinganagara
15. Consider the following statements
    1. According to the Dhauli Inscription, Kharavela was the son of **King Kudepasiriand Queen Mahameghavahana**
    2. Kharavela extended the canal from the Tansulia road to Kalinganagari in his 3rd regnal year.
    3. Kharavela's administration was characterized by **efficient governance and a well-structured bureaucracy**.
    a) Both 1 and 2
    b) Both 2 and 3
    c) All of the above
    d) Only 3
16. What famous ancient university did Hiuen Tsang visit in Odisha during his travels?
    a) Nalanda University
    b) Taxila University
    c) Kalinga University
    d) Pushpagiri University
17. According to Hiuen Tsang's accounts, which deity was prominently worshiped in the region of Odisha during his time?
    a) Lord Shiva
    b) Lord Vishnu
    c) Goddess Durga
    d) Lord Ganesha
18. Hiuen Tsang's descriptions of Odisha's maritime activities highlight its trade relations with which countries?
    a) China and Japan
    b) Egypt and Greece
    c) Persia and Arabia
    d) Thailand and Cambodia
19. What was the main reason for Hiuen Tsang's visit to Odisha during his travels in India?
    a) To study astronomy and mathematics
    b) To explore the cultural heritage of the region
    c) To learn about the local flora and fauna
    d) To collect Buddhist scriptures and deepen his knowledge
20. According to Hiuen Tsang, what significant event took place at the Jagannath Temple in Puri?
    a) An annual trade fair attracting merchants from all over Asia
    b) The birth of Lord Krishna
    c) The carving of a giant statue of Lord Shiva
    d) The enactment of grand religious processions and festivals

21. The capital of Kalinga according to Jainand Buddhist literature in ancient times was-
   a) Toshali
   b) Dantepura
   c) Kalinga Pattnam
   d) Kosala
22. What was the capital of Kalinga after its annexation with Magadha empire?
   a) **Tosali**
   b) Samapa
   c) Sisupalgarh
   d) Dantapura
23. Which among these is not a principality of Kalinga during the Guptas?
   a) Kottura
   b) Erandapalla
   c) Kongoda
   d) Devarashtra
24. The Bhauma-Kara dynasty ruled over which subregional kingdom of Odisha?
   a) Kalinga
   b) Utkala
   c) Toshali
   d) Sonepur
25. The Nandapur copper plate inscription is associated with the history of which subregional kingdom?
   a) Kalinga
   b) Utkala
   c) Toshali
   d) **Subarnapur**
26. Which Mathora king declared himself asLord of the Kalinga?
   a) Visakhavarman
   b) Shaktivarman
   c) Prabhanjanavarman
   d) Umavarman
27. Who among the following transferred hiscapital from Simhapura to Pishtapura?
   a) Umavarman
   b) Vishakavarman
   c) Shaktivarman
   d) None of these
28. Consider the following statements:
   1. MadhusudanDas established an ideal school on the model of theDecan Education Society
   2. it was a landmark in the evolution of national consciousness in Odisha.

   Which of the statements given above is/are correct?
   a) 1 only
   b) 2 only
   c) Both 1 and 2
   d) Neither 1 nor 2
29. Consider the following statements about non-cooperation movement in Odisha:
   1. Mahatma Gandhi came to Odisha in March 1923 appealed people to join non-cooperation movement
   2. Utkal Provincial Congress Committee consisted of MadhusudanDas as President
   3. No separate Provincial Congress Committee was formed for Odisha as it was the part of Bengal province.

Which of the statements given above is/are incorrect?

a) 1 and 3 only
b) 2 and 3 only
c) 1, 2 and 3
d) 1 only

30. Who established Chedi/MahameghaVahana Dynasty?

a) Kharavela
b) Varuna
c) **Mahameghavahana**
d) None of these

31. Mahapadma Nanda conquers Kalinga on which of the following year?

a) 261 BCE
b) 345 BCE
c) 170 BCE
d) 650 BCE

32. Which part (Parva) of the Mahabharat mentions Kalinga as a land where river Baitarani flowed?

a) Sabhaparva
b) Virata Parva
c) **Vanaparva**
d) Udaya Pavia

33. The word 'Odra' from which the present name of Odisha derived is referred to as an ancient people according to the:

a) **Mahabharat**
b) Buddhist Literature
c) Charak Samhita
d) Bhanu Samhita

34. Who among the following archaeologists took up massive excavation at Ratnagiri in Odisha?

a) Devlal Mitra
b) **B. B. Lal**
c) Paramananda Acharya
d) G. C. Mathotra

35. Which of the following is termed as "Diamond Triangle" in Odsihan archaeology?

a) Khandagiri - Udayagiri - Ratnagiri
b) Ratnagiri - Udayagiri -Lalitgiri
c) Ratnagiri - Dhauligiri - Udayagiri
d) Udayagiri - Ratnagiri - Dhauligiri

36. Which of the following is INCORRECT?

a) The earliest coins available in Odisha are punch -marked coins.
b) The punch - marked coins were made of silver and copper and were irregular in shape andsize
c) The punch -marked coins did not bear punch marks of human figures
d) These coins could very well give a picture of ancient economy of Odisha.

37. The capital city of ancient Kosala is believed to have been:

a) Dhiritipura
b) Kalinganagar
c) Suvarnapura
d) Sripur

38. The colossal nature of the great Kalinga War has been described by Ashoka in his:
    a) Rock Edict XI
    b) Rock Edict XII
    c) **Rock Edict XIII**
    d) Rock Edict XIV
39. Who was the Buddhist monk, brought the tooth relics of Buddha to Kalinga?
    a) Khema Thera
    b) Upagupta
    c) Madhavagupta
    d) Cigar Thera
40. Who was the Kalinga king to whom the monk presented the tooth relics of Buddha?
    a) **Brahamadatta**
    b) Piyushadatta
    c) Priyadatta
    d) Udayadatta
41. Who took away the image of Jina from Kalinga?
    a) Sethupadma
    b) Mahapadmananda
    c) Vijayananda
    d) Padmananda
42. "To the world's roll-call of heroes, if India has contributed the first name - the name of Ashoka, it has been written with the blood of the people of Kalinga". Who of the following historians said this?
    a) N. C. Sahu
    b) **A.C. Mittal**
    c) K. C. Panigrahi
    d) R.K Mukherji
43. Ashoka's inscriptions in the eastern part of India were scribed in:
    a) Brahmi Script
    b) Devanagari Script
    c) Kharostic Script
    d) Kashmiri Script
44. The territory of the Sailodbhava dynasty Was known as
    a) Kalinga Dynasty
    b) Kalinga Mandala
    c) KongodaDesh
    d) **Kangoda Mandala**
45. In which royal dynasty of early medieval Odisha, we find the rule of the queens?
    a) Sailodbhava dynasty
    b) Bhauma-Kara dynasty
    c) Somavamsi dynasty
    d) Satavahana dynasty
46. Which among the following Queen built the Gauri temple at Bhubaneswar?
    a) Vakula Mahadevi
    b) Gauri Mahadevi
    c) Prithvi Mahadevi
    d) None of these

47. Nala dynasty (4-5 century AD) was centered aroum which modern districts of Odisha?
    a) Ganiam and Gajapati
    b) Cuttack and Khordha
    c) Malkangiri and Ganjam
    d) Koraput and Kalahandi
48. Who defeated the Gajapati Kingdom?
    a) Ashok
    b) Krishan Deva Raya
    c) Akbar
    d) Babar
49. Balasore was captured by which among the following British General?
    a) Captain Morgan
    b) Lord Wellesley
    c) Lord Cornwallis
    d) Warren Hastings
50. When did the Barabati fort fell in the hands of British?
    a) 1798
    b) 1800
    c) **1803**
    d) 1812
51. Which historical event of Odisha has been termed as the first war of Independence ?
    a) Battle of Buxar
    b) Paik Rebellion
    c) Na'anka Famine
    d) Satya Mahima Dharma
52. Who is considered the first martyr of freedom struggle against British rule in Odisha?
    a) Bakshi Jagabandhu
    b) Jayee Krushna Rajguru
    c) Gangadhar Paikaray
    d) Vir Surendra Sai
53. Which among the following is an impact of Paik Rebellion?
    a) Judicial reforms
    b) Reduction in price of salt
    c) Aboilition of Zamindari System
    d) Both (a) and (b)
54. Bhoi Dynasty was founded by which of the following king?
    a) **Kapilendra Deva**
    b) Mukunda Deva
    c) Gavinda Vidyadhara
    d) Raghuvira
55. According to "Madala Panji" who was called -Chalukya?
    a) Govinda Deva
    b) **MukundaDeva**
    c) Ramachandra Deva
    d) None of these
56. Who is called the last independent ruler of Odisha?
    a) **Mukunda Deva**
    b) Ralendra Deva
    c) Gajapati

d) Ashok

57. The Odia King related to Akbar was
   a) Gajapati
   b) Bhanupratap
   c) **Ramachandra Deva**
   d) Kapilendra Deva

58. According to the Madala Panji when Shah Jahan had visited Odisha-
   a) 1620
   b) 1622
   c) **1623**
   d) 1625

59. Under which muslim Ruler, the idols of Jagannath and other deities were removed from the temple several times –
   a) Aurangzeb
   b) Murshid Quit Khan
   c) **Shua-Ud-Din**
   d) None of these

60. The kingdom of the Bhaumakaras was known as :-
   a) Kosala
   b) Trikalinga
   c) **Tosali**
   d) Odra

61. The capital city of the Bhaumakaras was situated on the bank of which of the following river?
   a) **Kushabhadra**
   b) Baitarani
   c) Budhabalanga
   d) Salandi

62. Which language was used in the inscriptions and literature of the Bhaumakara period?
   a) Pali
   b) Telugu
   c) Odia
   d) **Sanskrit**

63. Who among the following was the founder-ruler of the Somavamsi dynasty?
   a) Twaradeva
   b) MahasivagurptaYajati
   c) Janmejaya-1
   d) Udayana

64. Consider the following pairs about socio-political organizations of odisha
   1. National Society : Cuttack
   2. Odisha Association : Balasore
   3. UtkalHitaisiniSamaj : Puri
   4. Utkal Tannery and an Art Ware :Cuttack

   How many pairs given above are incorrectly matched?
   a) only one pair
   b) only two pair
   c) only three pair
   d) all four pair

65. Consider the following statement regarding Kalinga Style of Temple Architecture?
    1. The Kalinga style broadly comes under the Nagara style.
    2. In Kalinga Architecture, basically a temple is made in two parts, a tower and a hall. The tower is called deula and the hall is called jagmohan.
    3. There are mainly three distinct types of temples in Kalinga Architecture: Rekha Deula, Pidha Deula and Khakhara Deula.

    Select the correct statement using the codes below:
    a) 1 and 2 only
    b) 2 and 3 only
    c) 1 and 3 only
    d) 1, 2 and 3
66. Who among the following initiated Eastern Ganga dynasty in Odisha?
    a) RajaRajadeva-l
    b) Varatiasta-V
    c) **Anantavarman Chodagangadev**
    d) Kamarnava
67. When did Sultan Firuz Shah Tughlaq invade Odisha?
    a) 1353 A.D.
    b) **1360 A.D**.
    c) 1373 A.D.
    d) 1381 A.D.
68. Who among the following proclaimed himselfThe ruler of Trikalinga for the first time?
    a) Chodagangadev
    b) Anangavimadev
    c) **Indravarman-I**
    d) Indravaman-II
69. After the conquest of Utkal, Chodagangdeva occupied Dandabhukti. With which of the following Dandabhukti is identified?
    a) Present Koraput district
    b) Present Phulbani district
    c) Midnapur district of Present West Bengal
    d) Cannot be confirmed
70. The revenue official in the Ganga period was caller':
    a) Patra Samanta
    b) **Mahapatra**
    c) Adhikaris
    d) Sangraahakas
71. A village under the Ganga rule was under the charge of:
    a) Bhaugika
    b) **Gramika**
    c) Kshetrapala
    d) Sevak
72. She played an important role in the struggle for freedom. She also founded the Post Basic School at Champatimunda. She accompanied Acharya Vinoba Bhave during his journeys through Odisha for the Bhoodan Movement and went with Gandhiji during his Noakhali visit. She also accompanied Gandhiji on his well-known Padayatra through Odisha in the year 1934. In 1948, she established the Utkal Navajeevan Mandal. she was also selected as a member of the Constituent Assembly of India and became president of the Odisha Pradesh Congress Committee.

Which among the following described in the above Paragraph?

a) Ramadevi Choudhury
b) Sarala Devi
c) Malati Choudhry
d) Kuntala Kumari Sabat

73. Consider the following statement regarding Utkal Sammilani

1. It was founded in the year 1905 by Madhusudan Das
2. The primary objective of Utkala Sammilani was to unite and mobilize the people of Odisha for various social and political reforms.
3. One of the remarkable achievements of Utkala Sammilani was its advocacy for higher education. The organization's efforts led to the establishment of Utkal University in 1943, which has since been a significant center of learning in the state.
4. Utkala Sammilani advocated for administrative reforms in the region. It emphasized the need for local governance and the recognition of Odia as the official language.

Select the correct statements using the codes below

a) 1 and 2 only
b) 1, 2 and 3
c) 2, 3 and 4 only
d) 1, 2, 3 and 4

74. What portion of the production of the land was collected as the land revenue during Ganga reign?

a) 1/4
b) 1/5
c) **1/6**
d) 1/10

75. Ganapati who fought against Ganga king Narasimhadeva-I belonged to which of the following dynasty?

a) Sulki
b) Bhanja
c) Somavamsi
d) **Kakatiya**

76. Narasimhadeva — I was a great patron of which of the following literature?

a) Telugu Literature
b) Pali Literature
c) Hindi Literature
d) **Sanskrit Literature**

77. Quli Qutb Shah invaded Odisha during the reign of which ruler?

a) Prataparudra Deva
b) Raghuji Bhonsle I
c) Narasimha Deva
d) Govind Vidyadhara

78. The Ghunta, Mana and Bati terms used in Gajapati Dynasty denoted what?

a) Revenue officers
b) Different units of land
c) Different taxes
d) Provinces

79. The rise of 'Sarala Yuga' in Medieval Odisha is most important contribution of which dynasty?

a) Ganga Dynasty
b) Bhoi Dynasty
c) Gajapati Dynasty

d) The Mughals

80. Who was the first Muslim ruler of Odisha?
a) Alla-ud-din Bakhtiyar
b) Mohammad Sayyad
c) Sulaiman Karrani
d) Qutub-ud-Din Aibak

81. Sulaiman Karrani appointed which of the following two governors of Odisha and Puri?
a) Nasir and Qutlu Khan
b) Mansingh and Qutlu Khan
c) Baqar and Taqi Khan
d) Lodi and Qutlu Khan

82. Under which Mughal emperor Odisha became a separate Subah?
a) Akbar
b) **Jahangir**
c) Shahjahan
d) Aurangzeb

83. Who/What was Kalapahar in context of Medieval History of Odisha?
a) A cruel king of Gajapati Dynasty
b) A high mountain with temple at top
c) A kind of pilgrimage tax
d) Hindu general of Sulaiman Karrani

84. The great poet Jayadeva flourished during which dynasty in Odisha ?
a) Gajapati
b) Ganga
c) Bhoi
d) Karrani

85. Under which Governor General, British rule was first established in Odisha?
a) Lord Dufferin
b) Lord Wellesley
c) Lord Linlithgow
d) Robert Clive

86. Colonel Harcourt lead the operation for capturing which region of Odisha?
a) Cuttack and Baleswar
b) Baleswar and Puri
c) Sambalpur and Cuttack
d) Cuttack and Puri

87. Who is associated with Ghumsar Uprising that took place in 1835?
a) Chandan Hajuri
b) Dora Bissoi
c) Chakhi Khuntia
d) Ramakrusha Samantasinghar

88. Ratna Naik of Keonjhar is associated with the uprising of which of the movement?
a) Ghumsar
b) Bhuyan
c) Satya mahima Dharma
d) Brahmo

89. The Post Na'anka Era brought a massive change in the field of
a) art and literature
b) art and craft
c) pottery and literature

d) education and literature

90. Who was the Commissioner of Odisha during the Famine of 1866?
    a) **TE Ravenshaw**
    b) HB Impey
    c) AB Cumberledge
    d) Goerge Campbell
91. When was the Utkal Sabha established at Cuttack?
    a) 1880
    b) 1881
    c) **1882**
    d) 1883
92. Who among the following was the first President of Utkal Sabha at Cuttack?
    a) Kasinath Das
    b) Gauri Shankar
    c) Madhusudan Das
    d) None of the above
93. The Satya Mahima Dharma preached which of the following?
    a) Polytheism
    b) Philanthropy
    c) Priest Craft
    d) Idolatry
94. Consider the following statement with respect to modern education in odisha during british period
    1. The first English school in cuttack was opened in 1836
    2. Wood's Despatch prompted the British to establish English schools in Odisha.
    3. introduction of modern education did not have any impact on traditional education of odisha

    select the correct statement using the codes below
    a) 1 and 3 only
    b) 2 and 3 only
    c) 1 and 3 only
    d) none
95. Consider the following statements
    1. Surendranath Das credited for organizing Salt Satyagraha at bhadrak
    2. In the Puri it was Nilakantha Das and JagannathRathorganised the salt Satyagraha.
    3. Refusal to pay Chowkidari tax and spread of Khadi also witnessed during disobedience movement in Odisha.

    Select the correct answer using the code given below:
    a) 3 only
    b) 2 and 3 only
    c) 2 only
    d) 1 and 2 only
96. Consider the following statements:
    1. Rock Edict XIII, provides a detailed account of Asoka's Kalinga war
    2. Rock Edict XIII also revealed His deep sense of belongingness to his subjects in Kalinga
    3. Two separate Kalinga edicts of Asoka found at Dhauli and Jaugada enumerate the pattern of Mauryan administration for the province of kalinga.

    Which of the statements given above is/are correct?
    a) 1 only
    b) 2 and 3 only
    c) 1 and 3only
    d) 1 and 2 only

97. Consider the following statements about Administration of Kalinga under Asoka
    1. Like other part of his empire, Dharma Mahamatras appointed by viceroy for Kalinga.
    2. Asoka appointed a body of ministers to aid and advise the Kumara Viceroy of Kalinga and to check balance his administrative powers.

    Which of the statements given above is/are correct?
    a) 1 only
    b) 2 only
    c) Both 1 and 2
    d) Neither 1 nor 2

98. Consider the following statements about Kharavela
    1. The Hathigumpha Inscription, composed in pali language, describes the accomplishments of Kharavela during his first to thirteenth regnal years.
    2. Mahavijaya Prasadam commemorate his victory in the southern campaign.

    Which of the statements given above is/are correct?
    a) 1 only
    b) 2 only
    c) Both 1 and 2
    d) Neither 1 nor 2

99. Arrange the following dynasties in chronological order by using the codes given below.
    1. Bhauma-Kara Dynasty
    2. Somavamsi Dynasty
    3. Nagas
    4. Muranda Dynasty

    Select the correct answer using the codes below
    a) 1,4,3,2
    b) 4,3,1,2
    c) 1,3,4,2
    d) 4,1,3,2

100. Which of the following not the Causes of Paika Rebellion
    a) The new currency system
    b) Disruption of Traditional Institutions
    c) Faulty revenue policy
    d) Activities of Christian missionaries

101. Consider the following statements regarding **Tribhuvana Mahadevi I of Bhaumkara Dynasty**

    1)**Tribhuvana Mahadevi I** was the first women ruler of this dynasty.
    2) She was the **widow of Shaktikaradeva I.**
    3)She built the Gauri temple at Bhubaneswar.

    Which of the statements given above is/are correct?

    a)1 and 2 only

    b) 2 and 3only

    c)3 only

    d)1 and 3 only

102. Consider the following statements regarding Sailobhavas dynasty

    1) The Sailobhavas rose to power in the latter half of the 6th century AD.

2) **Kongoda** became the centre of their political activities.

3) The rulers of these kingdoms assumed titles like '**Ranaka' and 'Samadhigata-Panchamahasabda'** .

Which of the statements given above is/are correct?

a)1 and 2 only

b) 2 and 3only

c)3 only

d)1,2 and 3

103. Consider the following statements regarding Medieval period of Odisha

1) **Eastern Ganga Dynasty came to power in 1038 AD in Kalinga region**. It continued for 400 years.
2) It was followed by **Gajapati Dynasty in 1434 AD** and continued for 200 years.
3) **Bhoi Dynasty** was formed in 1641. It continued for 200 years

Which of the statements given above not correct?

a)1 only

b) 2 and 3only

c)1 and 3 only

d)1,2 and 3

104. Consider the following statements regarding Gajapati dynasty

1) The Gajapatis were the **rulers of the Suryavamsi lineage**.
2) **Kakharua Deva** was the last ruler of this dynasty.He was saved by Govinda Vidyadhara (his minister) in 1541.
3) **Sri Chaitanya, the famous Vaishnav saint** of Bengal, came to Odisha during the reign of **Prataparudra Deva.**

Which of the statements given above is/are correct?

a)1 only

b) 2 and 3only

c)1 and 3 only

d)1,2 and 3

105. Consider the following statements regarding **Odisha under Akbar and Jahangir rule**

1) Under Akbar's reign, Odisha was divided into five sarkars, Jaleswar (including Midnapore), Bhadrak, Cuttack, Chika Khol and Raj Mahendry Dandpat.
2) Akbar mostly followed a policy of non-interference in the local chieftain's matters. Jahangir also followed same policy of non-interference.
3) Under Jahangir , Odisha was made into a separate Subah and a Governor, titled Subahdar, ruled in the name of the Mughal emperor.

Which of the statements given above is/are correct?

a)1 only

b) 2 and 3only

c)1 and 3 only

d)1,2 and 3

106. Consider the following statements regarding **Oddisi Dance.**

1) Odissi is the earliest style of Indian classical dance. Two dance traditions, the Gotipua and the Maharis, have impacted this dancing style.
2) According to Alexandra Carter Odissi flourished further in the 17th century, with the patronage of King Ramachandradeva
3) Sambalpuri and Bomkai sarees are the two most popular sarees for this dance.

Which of the statements given above is/are correct?

a)1 only

b) 2 and 3only

c)1 and 3 only

d)1,2 and 3

107. Consider the following statements

1)The Somavamsis divided their kingdom into mandalas.

2) Mandala was further subdivided into khanda.

Which of the statements given above is/are correct?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

108. Consider the following statements about Eastern Ganga Dynasty

1)Eastern Ganga Dynasty capital was known as Kalinganagara.

2)During Ganga rule Odishan temple architecture reached its zenith

Which of the statements given above is/are correct?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

109. The great poet Jayadeva flourished during

a)Gajapati Dynasty

b)Bhoi Dynasty

c)Karrani Dynasty

d)Eastern Ganga Dynasty

110. Consider the following statements about British Relation with Princely States.

1)These states were divided into two groups

2)feudatory states were controlled directly by the British

3)British maintained a policy of 'no-interference' in the internal affairs of individual states.

Which of the statements given above is/are correct?

a)1 and 2 only

b) 2 only

c)3 only

d)1 and 3 only

Important Questions For Mains Examination

Ancient History

1. Discuss the significance of the Kalinga War in the ancient history of Odisha. How did it impact the region and its subsequent development?
2. Discuss the contributions of Emperor Kharavela to the ancient history of Odisha. Analyze his reign, achievements, and impact on the region's politics, economy, and culture.
3. Trace the history of Buddhism and explain the role of Buddhism in ancient Odisha. Discuss the establishment and growth of Buddhist monastic institutions, art, and architecture in the region.
4. Discuss the development of maritime trade and port cities in ancient Odisha. Highlight the significance of cities like Dantapura and Tamralipta in trade relations with Southeast Asia and other regions.
5. Analyze the social and cultural life of the people of ancient Odisha. Discuss the religious beliefs, social structure, art, literature, and festivals prevalent during that period.
6. Discuss the rise and fall of the Mahameghavahana dynasty in ancient Odisha. Examine their political achievements, military campaigns, and cultural contributions.
7. Describe the art and architecture of the ancient caves in Odisha, particularly the Udayagiri and Khandagiri caves. Discuss their historical context, architectural styles, and religious significance.
8. Discuss the role of Somavamsis ruler in the development of Kalinga style of art and architecture. Share some details about different classification along with the examples of Kalinga temples.
9. Explain the significance and contributions of the Bhauma-kara Dynasty in the history of Odisha. Discuss their political, cultural, and architectural achievements.
10. Describe the regional traditions and cultural significance associated with each of the 13 major festivals celebrated in Odisha throughout the year.

Medieval History

1. Discuss the political and administrative structure of the Gajapati Kingdom during the medieval period in Odisha.
2. Analyze the religious and cultural developments in Odisha during the rule of the Eastern Ganga dynasty.
3. Examine the impact of Muslim invasions and the establishment of the Maratha rulers on the socio-political and cultural aspects of Odisha.

4. Discuss the contributions of the Suryavamsi Gajapati rulers in promoting art, architecture, and literature in medieval Odisha.
5. Describe the significance of the famous Jagannath Cult and its influence on the socio-religious life of the people in Odisha during the medieval period.
6. Analyze the role of Odisha in maritime trade and its connections with Southeast Asia and other parts of the world during the medieval era.
7. Discuss the impact of the Mughal Empire on Odisha, including the administrative changes, cultural assimilation, and conflicts that occurred during this period.
8. Explain the rise and prominence of the Bhakti movement in Odisha during the medieval period and its impact on society and literature.
9. Discuss the socio-economic conditions of the peasants and artisans in medieval Odisha and the impact of land grants, taxation, and trade on their livelihoods.
10. Describe the architectural features and religious significance of the famous Sun Temple at Konark. What are its unique characteristics and how does it reflect the ancient Odisha culture?

Modern History

1. Discuss the socio-economic impact of the British rule in Odisha during the 19th and early 20th centuries.
2. Analyze the role of Odisha in the Indian freedom struggle. Highlight the contributions of prominent leaders and movements in the state.
3. Explain the causes and consequences of the Great Famine of 1866 in Odisha. How did it affect the socio-economic fabric of the region?
4. Discuss the rise and growth of the Odisha movement for the formation of a separate linguistic state. Highlight the key events and leaders involved.
5. Examine the role of Krushna Chandra Gajapati Narayan Deo and Madhusudan Das in the formation of Odisha as a separate province.
6. Discuss the Causes of National and political awakening in Odisha in the second half of the 19th Century and role of Women leaders in the national freedom struggle in Odisha with suitable references.
8. Discuss the different bases of Odia Nationalism with suitable examples and how it helped in the creation of separate state?
9. Give a brief idea about evolution of Odia Literature. Analyze the contributions of the Odia literature and intellectuals in the promotion of regional identity and cultural resurgence during the post-independence era.
9. Discuss the major tribal uprisings and movements in Odisha during the colonial and post-independence periods. Evaluate their impact on tribal rights and development.
10. Critically examine the relationship of Britishers with the princely states and the factors associated with the Praja mandal movement and its outcome. Also discuss the role of H.K Mahtab in the integration of Princely states in Odisha.

Important Questions for Civil Service Mains Examination

ANCIENT HISTORY

1. Discuss the significance and impact of the Kalinga War in the ancient history of Odisha.

- The Kalinga War holds great significance in the ancient history of Odisha (formerly known as Kalinga) due to its profound impact on the region and its subsequent development.
- The war took place in 261 BCE and was fought between the Mauryan Empire, led by Emperor Ashoka, and the Kalinga kingdom, located in present-day Odisha. The war's consequences left a lasting imprint on both the region and Ashoka's own worldview.

1. **Transformation of Emperor Ashoka:** The Kalinga War was a turning point in Ashoka's life. The brutal and bloody nature of the war deeply affected him, and he experienced remorse and regret for the immense human suffering caused by his conquest. This guilt led Ashoka to embrace Buddhism and adopt a policy of non-violence and moral governance. He renounced further expansion through warfare and instead focused on promoting the welfare of his subjects and the spread of Buddhism.

2. **Impact on Kalinga:** The war had devastating consequences for the Kalinga kingdom. The intense conflict resulted in massive loss of life and widespread destruction of property and infrastructure. Many cities were razed, and the population suffered immensely. The aftermath of the war left the Kalinga region in a state of turmoil and weakened its political and military power.

3. **Historical Documentation**: The Kalinga War was a significant event during ancient Indian history. It is well-documented in various sources, including Ashoka's own rock and pillar edicts, which provide valuable insights into the social, political, and moral dimensions of the Mauryan Empire.

4. **Spread of Buddhism:** Ashoka's conversion to Buddhism after the war had a profound impact on the religious landscape of Odisha and the broader Indian subcontinent. He actively propagated Buddhist teachings and sent emissaries to various regions, including Odisha, to spread the faith. This led to the establishment of Buddhist monasteries, stupas, and other religious structures, some of which can still be seen in Odisha today.

5. **Architectural and Artistic Legacy:** The post-war period witnessed a surge in Buddhist architectural and artistic activities in Odisha. This is evident from the construction of rock-cut caves, stupas, and Buddhist monuments. The Ratnagiri, Udayagiri, and Lalitgiri complexes in Odisha are notable examples of Buddhist sites that flourished during this period.

6. **Cultural Exchange and Trade:** The aftermath of the war saw an increase in cultural exchange and trade between Odisha and other parts of India as well as neighboring regions. This contributed to the enrichment of Odisha's cultural diversity and economic development.

7. **Literary and Historical Records:** The Kalinga War has been mentioned in various ancient Indian texts and inscriptions, which have helped historians reconstruct the events and understand its significance. These records contribute to our understanding of the ancient history of Odisha and the broader socio-political context of the time.

   The Kalinga War played a pivotal role in shaping the history of Odisha. Its impact on Emperor Ashoka's transformation and subsequent emphasis on non-violence and Buddhism influenced the region's cultural and religious landscape. The war's aftermath led to architectural and artistic achievements, cultural exchange, and historical records that continue to be of great significance in the study of ancient India and Odisha.

2. **Discuss the contributions of Emperor Kharavela to the ancient history of Odisha. Analyze his reign, achievements, and impact on the region's politics, economy, and culture.**

- Emperor Kharavela was a prominent figure in the ancient history of Odisha, known for his significant contributions and achievements during his reign. He ruled the Kalinga Empire, centered in present-day Odisha, around the 1st century BCE. His reign had a profound impact on the region's politics, economy, and culture. Let's delve into his contributions and their implications in more detail:
- **Reign and Achievements:**

1. **Military Campaigns:** Kharavela is famous for his military campaigns, which expanded the boundaries of the Kalinga Empire. He embarked on successful expeditions that brought many neighboring regions under his control, extending his influence to parts of modern-day Andhra Pradesh, Tamil Nadu, and Jharkhand.His campaigns are recorded in inscriptions found at Hathigumpha in Udayagiri, which provide invaluable historical insights.
2. **Restoration of Kalingan Glory:** Kharavela is often credited with restoring the pride and prestige of the Kalinga Empire, which had suffered setbacks due to previous foreign invasions. He emphasized the importance of preserving Kalingan traditions, culture, and heritage, highlighting his commitment to reviving the empire's former glory.
3. **Patronage of Jainism:** Emperor Kharavela was a devout follower of Jainism, and his reign witnessed significant patronage of the religion. He played a pivotal role in the propagation and promotion of Jainism in the region. His inscriptions provide evidence of his support for Jain religious establishments and their activities.

- **Impact on Politics:**

1. **Consolidation of Power:** Kharavela's military successes and expansionist policies contributed to the consolidation of his political power. By conquering neighboring territories, he extended his rule over a larger area and enhanced the empire's influence.
2. **Diplomacy and Alliances:** Kharavela's reign involved not only military conquests but also diplomatic efforts to maintain regional stability. He formed alliances and managed relationships with other contemporary kingdoms to safeguard the interests of the Kalinga Empire.

- **Economic Influence:**

1. **Trade and Commerce:** Kharavela's reign saw a boost in trade and commerce due to the expansion of his empire's territory. The well-connected ports of the region facilitated the movement of goods, fostering economic growth and prosperity.
2. **Infrastructure Development:** Kharavela invested in the construction of infrastructure, including roads, water reservoirs, and other public facilities. These developments improved connectivity and facilitated the movement of people, goods, and services across his empire.

- **Cultural Contributions:**

1. **Art and Architecture:** Kharavela's inscriptions and architectural remains provide evidence of his contributions to art and architecture. The inscriptions at Hathigumpha, adorned with intricate carvings, are not only historical records but also examples of artistic excellence.
2. **Preservation of Culture:** Kharavela's emphasis on preserving Kalingan traditions and cultural heritage helped shape the region's identity. His support for Jainism and other religious institutions contributed to the flourishing of cultural practices.

Emperor Kharavela's reign was marked by significant military conquests, diplomatic endeavors, and cultural patronage. His achievements expanded the Kalinga Empire's boundaries, enhanced its political influence, and contributed to economic growth. His support for Jainism and cultural preservation left an indelible mark on the region's history. Kharavela's legacy continues to be celebrated as a pivotal era in the ancient history of Odisha, showcasing his contributions to its politics, economy, and culture.

3. **Trace the history of Buddhism and explain the role of Buddhism in ancient Odisha. Discuss the establishment and growth of Buddhist monastic institutions, art, and architecture in the region**.
    - **History of Buddhism:** Buddhism, founded by Siddhartha Gautama (Buddha) in the 6th century BCE in India, quickly spread throughout the Indian subcontinent and beyond. It gained prominence during the Mauryan Empire under the patronage of Emperor Ashoka (3rd century BCE), who helped propagate the teachings of Buddhism across his empire and beyond through inscriptions and missionary efforts. Over time, Buddhism diversified into different schools and sects, each with its own interpretations and practices.
    - **Buddhism in Ancient Odisha:** Ancient Odisha (formerly known as Kalinga) had a significant role in the history of Buddhism. The region was known for its maritime trade, cultural exchanges, and interactions with other parts of India and the world, which contributed to the spread of Buddhism.
    - **Establishment and Growth of Monastic Institutions:** Buddhist monastic institutions (Chaitya and Vihara) played a vital role in the propagation and sustenance of Buddhism. In Odisha, these institutions provided centers of learning, meditation, and community for both monks and people. Prominent monastic complexes like Lalitgiri, Ratnagiri, and Udayagiri were established in the region.
    - **Art and Architecture:** Buddhism's influence on art and architecture in ancient Odisha was profound. Notable examples of Buddhist art and architecture include:
    1. **Stupas:** Stupas were monumental structures containing relics or representations of Buddha. They served as important pilgrimage sites and centers of devotion. The Dhauli Stupa near Bhubaneswar is a significant example of a stupa in Odisha.
    2. **Chaityas and Viharas:** Chaityas were prayer halls, while viharas were monastic residences. These structures were often carved into rock formations or constructed as freestanding buildings. The Ratnagiri and Udayagiri complexes contain impressive examples of these structures.
    3. **Sculptures:** Buddhist sculptures adorned various monuments. The region is known for its rich collection of Buddhist sculptures depicting Buddha and bodhisattvas. These sculptures showcased intricate details and artistic finesse.
    4. **Rock-Cut Architecture:** Many Buddhist sites in Odisha feature rock-cut architecture, with caves used for meditation, worship, and habitation. The diamond triangle of odisha ,Khandagiri & Udayagiri caves exemplify this style.
    5. **Inscriptions:** Inscriptions found at these sites provide insights into the patronage and support provided by rulers and wealthy individuals. They also offer historical information about the period.
    6. **Iconography:** Buddhist art in Odisha often displayed specific iconographic elements, such as mudras (hand gestures) and postures, which conveyed spiritual meanings.

Buddhist art and architecture in Odisha flourished between the 6th and 13th centuries CE. However, with the decline of Buddhism and the rise of Hinduism, these sites gradually fell into obscurity.

Buddhism played a crucial role in the history of ancient Odisha. The region witnessed the establishment of monastic institutions, the development of intricate art and architecture, and the creation of remarkable sculptures. These achievements not only showcased the spiritual and artistic prowess of the period but also contributed to the cultural heritage of the region.

4. **Discuss the development of maritime trade and port cities in ancient Odisha. Highlight the significance of cities like Dantapura and Tamralipta in trade relations with Southeast Asia and other regions.**

The development of maritime trade and port cities in ancient Odisha, a coastal region located in eastern India, played a crucial role in shaping its history and economic growth. The state's strategic location along

the Bay of Bengal facilitated maritime connections with various regions, including Southeast Asia. Two notable port cities, Dantapura and Tamralipta, stood out for their significance in trade relations with Southeast Asia and other parts of the world.

This maritime trade not only bolstered Odisha's economy but also played a significant role in shaping its cultural identity through the assimilation of foreign influences. The legacy of Odisha's maritime trade remains a testament to its historical significance as a vibrant center of commerce and connectivity in ancient times.

1. Dantapura: Dantapura, also known as Tantiapal or Tondi, was an ancient port city situated in present-day Ganjam district of Odisha. It served as a significant trade hub for maritime commerce between Odisha and Southeast Asian countries, particularly during the 7th to 12th centuries. Dantapura's strategic location enabled it to be a center for the exchange of goods, culture, and ideas.

The maritime trade from Dantapura primarily involved the export of valuable items like textiles, spices, and luxury goods, while importing precious metals, gemstones, and other exotic commodities from Southeast Asia. This trade not only contributed to the economic prosperity of the region but also fostered cultural exchange and diplomatic ties.

2. Tamralipta: Tamralipta, located in the present-day district of East Midnapore in West Bengal, was another vital port city in the ancient maritime trade network of Odisha. It played a crucial role in facilitating trade between Odisha, Southeast Asia, and other regions. Tamralipta was strategically situated at the confluence of important river systems, making it an ideal location for maritime activities.

Tamralipta's trade relations extended beyond Southeast Asia, connecting it with other distant regions like the Roman Empire, the Middle East, and the Mediterranean. The city's significance can be understood from various historical sources, including ancient Indian texts, inscriptions, and accounts of foreign travelers.

Significance of Dantapura and Tamralipta:

1. **Trade Relations:** Both Dantapura and Tamralipta served as important trade nodes that connected Odisha with Southeast Asia, enabling the exchange of goods, cultures, and ideas across the Indian Ocean. This helped in fostering economic growth and cultural diversity.
2. **Cultural Exchange:** Maritime trade not only facilitated the movement of goods but also contributed to the exchange of cultural elements such as art, architecture, religion, and language. These interactions played a role in shaping the cultural landscape of both the Odisha region and Southeast Asia.
3. **Diplomatic Ties:** The trade relationships established through these port cities often led to diplomatic engagements and alliances between different kingdoms and empires. Such connections helped maintain political stability and fostered mutual cooperation.
4. **Economic Prosperity:** The revenue generated from maritime trade contributed significantly to the economic prosperity of the regions. This wealth supported the development of infrastructure, art, architecture, and other aspects of civilization.

The development of maritime trade and the prominence of port cities like Dantapura and Tamralipta were pivotal in connecting ancient Odisha with Southeast Asia and other regions. These cities facilitated the exchange of goods, culture, and ideas, fostering economic growth, cultural diversity, and diplomatic relationships. Their legacy continues to shape the historical understanding of the region's engagement in international trade and cultural exchange.

5. Analyze the social and cultural life of the people of ancient Odisha. Discuss the religious beliefs, social structure, art, literature, and festivals prevalent during that period.

The ancient state of Odisha (formerly known as Kalinga) had a rich and diverse social and cultural life, shaped by its religious beliefs, social structure, art, literature, and festivals. This analysis will provide an overview of these aspects during that period:

- **Religious Beliefs:** Religion played a significant role in the lives of ancient Odisha's people. The region was known for its synthesis of indigenous beliefs with Brahmanical Hinduism. Worship of various

deities and spirits was prevalent. The most notable deity was Lord Jagannath, whose temple in Puri remains one of the most important pilgrimage sites in India. Other deities like Balabhadra and Subhadra were also revered. Tantric practices and rituals were also present, and Buddhism and Jainism had a presence in the region at various points in its history.

- **Social Structure:** The society of ancient Odisha was divided into different castes, as was common in many parts of ancient India. The Brahmins held a position of religious and social importance, followed by Kshatriyas (warriors and rulers), Vaishyas (merchants and farmers), and Shudras (laborers and service providers). This caste-based hierarchy influenced various aspects of social life, including marriage, occupation, and social interactions.
- **Art and Literature:** Ancient Odisha was renowned for its art and architecture. The region's architecture featured intricate temple designs, with the Kalinga style being distinctive for its pyramid-like structure and ornate carvings. The Konark Sun Temple, a UNESCO World Heritage Site, is a prime example of Odishan temple architecture. The state was also known for its impressive sculptures and intricate stone carvings, depicting various deities, mythical creatures, and everyday life scenes.
  Literature flourished in ancient Odisha, with significant contributions to Sanskrit literature. The Mahabharata and Ramayana were translated into Odia, the local language, along with many original works. The "Bhagabata Purana" by Jagannath Das and "Sarala Mahabharata" by Sarala Das are notable examples of Odia literature from that period.
- **Festivals:** Festivals were an integral part of ancient Odisha's cultural life. The Rath Yatra (Chariot Festival) of Lord Jagannath in Puri is one of the most famous festivals, drawing devotees from across India and beyond. During this festival, massive chariots carrying the deities are pulled by devotees through the streets of Puri. Other festivals included Raja Parba, Nuakhai, Durga Puja,Maha Bishuba Sankranti , Kumar Purnima and the Chandan Yatra (a festival involving the use of sandalwood paste).

Ancient Odisha was a region of vibrant cultural diversity, characterized by its religious pluralism, intricate art and architecture, flourishing literature, and rich tradition of festivals. The synthesis of indigenous beliefs with external influences, along with the distinct socio-cultural practices, shaped the identity of the people of ancient Odisha. These aspects continue to influence the cultural landscape of modern Odisha as well.

6. Discuss the rise and fall of the Mahameghavahana dynasty in ancient Odisha. Examine their political achievements, military campaigns, and cultural contributions.

The Mahameghavahana dynasty was an ancient ruling dynasty that flourished in the region of Kalinga, which is modern-day Odisha in India. While information about this dynasty is limited, historical records and archaeological evidence provide some insights into their rise, fall, political achievements, military campaigns, and cultural contributions.

- **Rise of the Mahameghavahana Dynasty:** The Mahameghavahana dynasty is believed to have risen to power around the 2nd century BCE, during the post-Mauryan period. They are thought to have established their capital at Kalinga Nagara which is now identified with modern-day Mahanadi delta region in Odisha. The dynasty gained prominence due to their strategic location and maritime trade, which allowed them to accumulate wealth and power.
- **Political Achievements:** The Mahameghavahana dynasty is known for consolidating its power over the Kalinga region and maintaining a relatively stable rule. They likely employed administrative systems influenced by the Mauryan and Gupta traditions. They also established diplomatic ties with neighboring dynasties and engaged in alliances for mutual benefit.
- **Military Campaigns:** Records suggest that the Mahameghavahana dynasty was involved in both defensive and expansionist military campaigns. They defended their territory against external threats and maintained a strong navy to safeguard their maritime trade routes. It's believed that they engaged in conflicts with other regional powers, including the Satavahanas and the Chedis, over territorial control.
- **Cultural Contributions:** The Mahameghavahana dynasty made notable contributions to the cultural and artistic landscape of ancient Odisha. They are known for their patronage of Buddhism and the

construction of Buddhist monuments. Some of the rock-cut sculptures and inscriptions found in the Udayagiri and Khandagiri caves near Bhubaneswar are attributed to this dynasty. These sculptures depict various aspects of Buddhism and Jainism, suggesting the dynasty's religious tolerance and cultural diversity.

- The dynasty also contributed to the development of the local script, known as the Kalinga script, which is considered an ancestor of the modern Odia script. Inscriptions found from their era provide valuable linguistic and historical information.
- **Fall of the Dynasty:** The decline of the Mahameghavahana dynasty is not well-documented, but it is believed that external invasions and internal conflicts might have contributed to their downfall. The expansion of the Gupta Empire and their control over northern India likely had an impact on the political dynamics of the region. Over time, the dynasty lost its grip on power, leading to the emergence of subsequent ruling dynasties in Odisha.

The Mahameghavahana dynasty played a significant role in the political, cultural, and religious history of ancient Odisha. Their rise was marked by strategic trade and administrative practices, and they made notable contributions to the cultural landscape through their patronage of Buddhism and art. However, the dynasty eventually faced challenges from external powers and internal conflicts, which led to their decline and the emergence of new ruling houses in the region.

7. Describe the art and architecture of the ancient caves in Odisha, particularly the Udayagiri and Khandagiri caves. Discuss their historical context, architectural styles, and religious significance.

- The Udayagiri and Khandagiri caves are a significant archaeological and cultural site located in Odisha, India. These caves hold great historical, artistic, and religious importance, providing valuable insights into the ancient architecture and culture of the region. They are situated near the capital city of Bhubaneswar and are collectively referred to as the Udayagiri-Khandagiri Caves.
- **Historical Context:** The Udayagiri and Khandagiri caves date back to the 2nd century BCE and were primarily carved out during the reign of King Kharavela of the Mahameghavahana dynasty. These caves were initially carved as residential spaces for Jain monks and ascetics. The inscriptions found within the caves, particularly those of King Kharavela, provide crucial historical information about the period's society, governance, and religious practices.
- **Architectural Styles:** The caves of Udayagiri and Khandagiri showcase a variety of architectural styles, reflecting the artistic and creative brilliance of ancient Odisha. Some of the prominent architectural features include:
    1. **Rock-Cut Architecture:** The caves are carved into the rocky hillsides, displaying intricate workmanship and craftsmanship. The carvings often include figures, animals, deities, and architectural motifs.
    2. **Ananta Cave:** This cave is one of the most well-known in the complex, with inscriptions indicating that it was created by King Kharavela. It features beautiful carvings depicting royal processions, dancers, musicians, and religious scenes.
    3. **Rani Gumpha (Cave of the Queen):** This cave is famous for its carvings of Hathigumpha ("Elephant Cave") and Ganeshagumpha ("Cave of Ganesh"). The Hathigumpha inscription narrates the military exploits and achievements of King Kharavela. The Ganeshagumpha houses an image of Lord Ganesh.
    4. **Jain and Buddhist Caves:** While most of the caves were created for Jain monks, there are a few that exhibit Buddhist architectural elements. The Udayagiri caves also have some Hindu influences.
- **Religious Significance:** The Udayagiri-Khandagiri caves have religious significance for various reasons:
    1. **Jainism:** The majority of the caves were created for Jain monks and nuns. They served as dwelling places and meditation retreats for Jain ascetics. The carvings within the caves depict

Jain deities, Tirthankaras, and religious scenes, offering insights into Jain iconography and beliefs.

2. **Buddhism:** While Jainism was the predominant religion represented, a few caves also display Buddhist influences, reflecting the religious diversity of the region during that era.
3. **Hinduism:** Some carvings and inscriptions also indicate the presence of Hindu practices in the region, highlighting the syncretic nature of religious practices during that time.

The Udayagiri and Khandagiri caves in Odisha are remarkable examples of ancient rock-cut architecture and art. They provide a window into the historical, religious, and cultural context of the period when they were carved. These caves offer valuable insights into the intricate artistic skills, religious practices, and societal norms of ancient Odisha.

8. Discuss the role of Somavamsis ruler in the development of Kalinga style of art and architecture. Share some details about different classification along with the examples of Kalinga temples.

The Kalinga region, which corresponds to modern-day Odisha and parts of Andhra Pradesh, was known for its rich cultural heritage and artistic achievements. The Somavamshi dynasty, which ruled over this region from around the 9th to the 11th century CE, greatly contributed to the evolution and promotion of the Kalinga style in various forms of art and architecture.

- **Role of Somavamshi Rulers:**
  1. **Patronage of Temples:** The Somavamshi rulers were devout patrons of Hinduism and played a crucial role in the construction of temples. They provided significant financial and administrative support, which facilitated the growth of temple architecture in the Kalinga style.
  2. **Promotion of Art:** These rulers actively promoted various forms of art, including sculpture, painting, and architecture. They encouraged the creation of artistic works that reflected the Kalinga aesthetic and cultural identity.
  3. **Temple Architecture:** The Somavamshi rulers were instrumental in popularizing distinct architectural features that are characteristic of the Kalinga style. They sponsored the construction of impressive temple complexes that showcased intricate carvings, ornate decorations, and innovative architectural techniques.
- **Classification of Kalinga Temples:** Kalinga temples can be classified into three main categories based on their architectural styles:
  1. **Rekha Deula:** This style is characterized by a tall and curvilinear tower (resembling a mountain peak) called the "rekha," which rises above the sanctum sanctorum. These temples usually consist of a square sanctum with a pyramidal superstructure above it. The sanctum is often surrounded by a platform and a porch. The Lingaraj Temple in Bhubaneswar is a prominent example of the Rekha Deula style.
  2. **Pidha Deula:** Pidha Deula temples have a curvilinear tower like the Rekha Deula style, but they are smaller in size. The main difference is the presence of layered horizontal platforms (called "pidhas") on the exterior walls, creating a stepped appearance. The Mukteshwar Temple in Bhubaneswar is a classic example of the Pidha Deula style.
  3. **Khakhara Deula:** Khakhara Deula temples are relatively simpler in design compared to the Rekha and Pidha styles. They have a square sanctum and a tower with a square base, transitioning into a circular shape at the top. The exterior walls are devoid of intricate carvings, making them distinct from the other two styles. The Vaital Deul Temple in Bhubaneswar is a well-known Khakhara Deula temple.
- These classifications highlight the diverse architectural features and variations within the Kalinga style of temple architecture, with each style representing different periods and artistic preferences.

- The Somavamshi rulers played a pivotal role in the development and promotion of the Kalinga style of art and architecture, especially in the construction of temples. Through their patronage and support, they contributed to the creation of exquisite architectural marvels that remain a testament to the rich cultural heritage of the Kalinga region in India.

9. Explain the significance and contributions of the Bhauma-kara Dynasty in the history of Odisha. Discuss their political, cultural, and architectural achievements.

- The Bhauma-kara Dynasty, also known as the Bhauma Dynasty, played a significant role in the history of Odisha (formerly known as Kalinga) during the medieval period. This dynasty ruled over the region from around the 8th to the 10th century CE and left behind notable contributions in the realms of politics, culture, and architecture.
- **Political Significance and Achievements:**
  1. **Consolidation of Territories:** The Bhauma-kara rulers were successful in consolidating their rule over a significant portion of Odisha, extending their control over various regions of the state. They established their capital at Khiching, present-day in Mayurbhanj district.
  2. **Dynastic Lineage:** The Bhauma-kara Dynasty was a local power that emerged as an alternative to the dominant imperial powers of that time, such as the Eastern Gangas and the Rashtrakutas. They established themselves as a formidable ruling family in the region.
  3. **Defensive Measures:** The dynasty was actively involved in protecting the region from foreign invasions. They built forts and maintained a strong military presence to ward off potential threats.

- **Cultural Contributions:**
  1. **Patronage of Arts:** The Bhauma-kara rulers were great patrons of arts and culture. They supported various art forms, literature, and religious practices, contributing to the cultural development of the region.
  2. **Literary Flourish:** During their rule, Odisha witnessed a literary resurgence. Sanskrit literature, particularly in the form of poetry and inscriptions, flourished. The Bhauma-kara rulers themselves were involved in composing Sanskrit texts and inscriptions.
  3. **Promotion of Local Culture:** The dynasty played a role in promoting and preserving the local culture of Odisha. They supported indigenous festivals, rituals, and practices, fostering a sense of identity among the people.
- **Architectural Achievements:**
  1. **Temples and Monuments:** The Bhauma-kara rulers are known for their architectural achievements, particularly the construction of temples. They patronized the building of temples dedicated to Hindu deities, and these structures exhibited unique architectural styles that blended local elements with influences from other regions.
  2. **Khiching Temple:** The most famous architectural achievement associated with the Bhauma-kara Dynasty is the Khiching Temple, also known as the Kichakeshwari Temple. This temple is renowned for its intricate carvings and distinctive architectural style. It reflects the cultural and artistic flair of the dynasty's patronage.
  3. **Innovative Styles:** The Bhauma-kara rulers introduced innovative architectural styles in their temples, incorporating elements like stepped pyramidal towers, ornate carvings, and intricately designed pillars.
- The Bhauma-kara Dynasty holds significance in the history of Odisha for its political consolidation, cultural patronage, and architectural achievements. Their rule marked a period of cultural revival and artistic advancement, which contributed to the rich heritage of the region. The dynasty's legacy is still visible today through the surviving architectural marvels and cultural practices that were fostered during their reign

10. Describe the regional traditions and cultural significance associated with each of the 13 major festivals celebrated in Odisha throughout the year.

- Odisha, a state located in eastern India, boasts a rich cultural heritage and is known for its diverse festivals celebrated throughout the year. These festivals are deeply rooted in the state's history, religion, and traditions. Here is an overview of the 13 major festivals celebrated in Odisha and their regional traditions and cultural significance:
  1. **Makar Sankranti (January)**: Makar Sankranti marks the transition of the sun into the zodiac sign of Capricorn. People celebrate by taking holy dips in rivers and offering prayers to the Sun God. The festival is known for its significance in promoting brotherhood and unity among communities as people share sweets made from sesame seeds and jaggery.
  2. **Magha Saptami (February):** Magha Saptami festival is celebrated on the seventh day of the new moon of Magha. The festival day is specifically dedicated to the worship of Sun God at Konark where stands the world-famous Sun Temple, also known as Black Pagoda, dedicated to Sun God. This is the most popular and colorful festival of the place when lakhs of pilgrims from different parts of India and enthusiastic visitors from abroad visit Konark to observe the festival. The pilgrims take holy dips in the Chandrabhaga which meets here and welcome the rising Sun with prayers.
  3. **Maha Shivaratri (February/March)**: Dedicated to Lord Shiva, Maha Shivaratri involves night-long prayers, fasting, and devotional singing. Devotees visit Shiva temples, engage in meditation, and offer leaves of the Bilva tree. It's a time for spiritual reflection and seeking blessings for health and prosperity.
  4. **Maha Vishuba Sankranti (April):** It is also known as Pana Sankranti or Odia New Year, is a significant festival celebrated in Odisha. It marks the beginning of the traditional Odia calendar year. Observed on April 14th or 15th every year, the festival is characterized by various rituals and customs.
  5. **Raja Parba (June)**: Raja Parba is a unique celebration of womanhood and fertility. It's a three-day festival where women take a break from household chores, wear new clothes, and play games. Pitha (traditional cakes) making is a significant part of the festival.
  6. **Rath Yatra (June/July)**: The Rath Yatra in Puri is one of the most famous chariot festivals in India. It involves the grand procession of Lord Jagannath, his brother Balabhadra, and sister Subhadra in elaborately decorated chariots. Millions of devotees pull the chariots through the streets, symbolizing the journey of the deities to their aunt's temple.
  7. **Nuakhai (August/September)**: Nuakhai is the harvest festival celebrated in rural Odisha. People offer the first grains of the harvest to deities and then consume the newly harvested rice as a communal meal. The festival emphasizes gratitude for nature's bounty.
  8. **Ganesh Chaturthi (August/September)**: While Ganesh Chaturthi is not native to Odisha, it has gained popularity in recent years. Devotees install clay idols of Lord Ganesha in their homes and community pandals. The festival fosters devotion and creativity in idol-making.
  9. **Durga Puja (September/October)**: Durga Puja is celebrated with grandeur, especially in Cuttack and Bhubaneswar. Exquisite pandals are set up, displaying artistic depictions of goddess Durga. The festival showcases traditional dance forms like Durga Puja Bhasani and cultural performances.
  10. **Kumar Purnima (October/November)**: Kumar Purnima is a festival for young girls. They fast, pray, and engage in various rituals to seek blessings for a good husband and marital happiness. The girls participate in games, swing on decorated swings, and create sand art.
  11. **Diwali (October/November)**: Diwali, the festival of lights, is celebrated with fervor in Odisha. People light oil lamps, burst fireworks, and exchange sweets. The festival is associated with the worship of goddess Lakshmi for wealth and prosperity.

12. **Kartik Purnima (November)**: Kartik Purnima is celebrated with the lighting of lamps, especially at Konark Sun Temple. People take ritual baths in rivers and engage in charitable acts. The Boita Bandana tradition involves floating miniature boats made of leaves, marking ancient maritime trade.
13. **Panchuka (November/December)**: Panchuka is a five-day religious observance during the Kartik month. Devotees abstain from consuming non-vegetarian food and follow rituals. The festival culminates with the Kartik Brata, where women pray for the well-being of their families.

These festivals reflect Odisha's cultural diversity, spiritual heritage, and deep connection with tradition. They bring people together, fostering a sense of unity and celebration in the state.

MEDIEVAL HISTORY

1. Discuss the political and administrative structure of the Gajapati Kingdom during the medieval period in Odisha.

The Gajapati Kingdom, also known as the Kingdom of Odisha or Kalinga, existed during the medieval period in what is now the modern state of Odisha, India. It was one of the prominent kingdoms in the eastern part of India and had a distinct political and administrative structure.

- **Political Structure:** The Gajapati Kingdom was ruled by the Gajapati Maharaja, who was the monarch and the highest authority in the kingdom. The title "Gajapati" translates to "Lord of Elephants," signifying the king's authority and power. The Gajapati Maharaja held both political and religious significance, often being considered as a protector of dharma (righteousness) and a patron of Hindu temples and institutions.
  The Gajapati King ruled with the assistance of a council of ministers and advisors. The administration of the kingdom was based on the principles of a centralized monarchy, with the king holding the ultimate authority in decision-making.
- **Administrative Structure:** The administrative structure of the Gajapati Kingdom was organized hierarchically, with various levels of administration to manage different aspects of governance. The kingdom was divided into administrative units known as "Mandalas" or "Mandalams," which were further divided into smaller units called "Vishayas" or "Parganas."
- **Key Administrative Positions:**
  1. **Gajapati Maharaja:** The king was the ultimate authority, responsible for making important decisions related to governance, law, and administration.
  2. **Rajaguru:** The royal preceptor or guru who advised the king on religious matters and often played a significant role in the king's decisions.
  3. **Senapati:** The military commander responsible for the defense and security of the kingdom.
  4. **Mantri:** The council of ministers advised the king on various administrative, legal, and policy matters. The ministers were experts in their respective fields and helped the king in governing the kingdom effectively.
  5. **Adhikari:** These were administrative officers responsible for the day-to-day administration of the provinces and districts. They managed revenue collection, law enforcement, and other administrative functions.
  6. **ChhatishaNiyoga:** A group of 36 officers who held positions in various administrative departments and assisted in governance.
  7. **Deshmukhs:** Local chieftains or landlords who managed and governed specific regions within the kingdom.
  8. **Amin:** Officials responsible for revenue assessment and collection.
  9. **Amatya:** Officers in charge of revenue administration and taxation.

- **Local Governance:** Local governance was carried out by village councils, known as "Gram Panchayats," which were responsible for managing local affairs, resolving disputes, and maintaining law and order at the grassroots level.

Overall, the Gajapati Kingdom had a well-defined political and administrative structure that allowed it to maintain control over its territories, manage resources, and provide governance to its subjects during the medieval period in Odisha.

2. Analyze the religious and cultural developments in Odisha during the rule of the Eastern Ganga dynasty.

The Eastern Ganga dynasty, which ruled over parts of present-day Odisha in India, played a significant role in shaping the religious and cultural developments of the region during their reign. The dynasty spanned from the 11th century to the 15th century, and their rule had a profound impact on the religious and cultural landscape of Odisha. Here's an analysis of these developments:

- **Religious Developments:**

1. **Hinduism:** The Eastern Ganga rulers were devout Hindus and patrons of Hindu temples and rituals. They contributed to the construction and maintenance of numerous temples across the region, further establishing Hinduism as a dominant religious force. They supported and promoted the worship of various Hindu deities like Shiva, Vishnu, and Devi.
2. **Jagannath Cult:** The dynasty is closely associated with the Jagannath cult, centered around the famous Jagannath Temple in Puri. The Eastern Ganga rulers were strong patrons of the temple, supporting its expansion, maintenance, and religious activities. The annual Rath Yatra, a grand chariot festival, became a prominent event during their rule.
3. **Temple Architecture:** The Eastern Ganga dynasty played a crucial role in the development of the Kalinga style of temple architecture. Their patronage led to the construction of impressive temples adorned with intricate carvings and sculptures. The Lingaraja Temple in Bhubaneswar and the Jagannath Temple in Puri are notable examples of this architectural style.
4. **Shaivism and Vaishnavism:** The Eastern Ganga rulers were patrons of both Shaivism and Vaishnavism. This patronage led to the growth of religious institutions associated with these sects, fostering a blend of devotion and philosophy.

- **Cultural Developments:**

1. **Art and Sculpture:** The Eastern Ganga period witnessed a flourishing of art and sculpture. Temples were adorned with intricate carvings that depicted religious themes, mythological stories, and aspects of daily life. These carvings are not only artistic achievements but also valuable sources of historical and cultural insights.
2. **Literature:** The dynasty was a patron of Sanskrit literature and encouraged the creation of literary works. Sanskrit scholars and poets were supported by the rulers, leading to the composition of texts on various subjects, including religion, philosophy, poetry, and drama.
3. **Language:** Odia (Oriya), the regional language of Odisha, saw significant growth during this period. The rulers' patronage contributed to the development and refinement of the Odia language, leading to a body of literature written in this language.
4. **Cultural Synthesis:** The Eastern Ganga dynasty played a crucial role in facilitating cultural exchanges between North and South India. The dynasty's location between these two cultural spheres allowed for the synthesis of various artistic, architectural, and religious elements, resulting in a distinct cultural identity for Odisha.
5. **Music and Dance:** The dynasty's patronage also extended to music, dance, and performing arts. Various forms of traditional music, dance, and storytelling thrived under their support, contributing to the rich cultural tapestry of the region.

The Eastern Ganga dynasty significantly influenced the religious and cultural developments in Odisha during their rule. Their patronage of Hinduism, temple architecture, and cultural activities led to a period of artistic, architectural, and literary flourishing. The dynasty's legacy continues to shape the cultural landscape of Odisha to this day.

3. Examine the impact of Muslim invasions and the establishment of the Maratha rulers on the socio-political and cultural aspects of Odisha.

The impact of Muslim invasions and the establishment of Maratha rulers had significant socio-political and cultural implications on the region of Odisha, located in eastern India. Let's examine each of these influences separately:

1. Muslim Invasions: The Muslim invasions in Odisha began during the 13th century with the establishment of the Delhi Sultanate. These invasions, primarily carried out by rulers like Qutb-ud-din Aibak and subsequent rulers, led to changes in the socio-political and cultural landscape of the region:

- **Socio-Political Impact:** Muslim invasions resulted in the weakening of the existing political structures in Odisha. The local rulers and their kingdoms faced challenges from the invading forces, leading to shifts in power dynamics. The Sultanate's rule brought about centralization of authority and imposition of a new administrative system, impacting local governance and political structures.
- **Cultural Impact:** The Muslim presence introduced new cultural elements to Odisha. This was most noticeable in architecture and art. Islamic architectural styles, such as the use of arches, domes, and minarets, began to influence the construction of religious and civic buildings. Some temples were repurposed or altered in style to suit Islamic aesthetics.

2. Establishment of Maratha Rulers: The Marathas established their dominance in Odisha during the 18th century, primarily under the leadership of rulers like Raghuji Bhonsle and later the Peshwas. Their influence also brought about socio-political and cultural changes:

- **Socio-Political Impact:** The Maratha rulers replaced the Mughal administration and established their own political system in Odisha. This transition led to changes in taxation, revenue collection, and local governance. The Marathas allowed certain degree of local autonomy under their suzerainty, impacting the administrative structure.
- **Cultural Impact:** The Marathas didn't bring as significant cultural changes as the Muslim invasions. However, their rule did influence local art and culture. Maratha architecture, though less pronounced compared to the Mughals, did leave some traces in the form of temples, forts, and other structures.

In summary, both Muslim invasions and the establishment of Maratha rulers had an impact on Odisha's socio-political and cultural aspects, although to varying degrees. The Muslim invasions led to architectural changes and alterations in the power structure, while the Maratha rule introduced new administrative systems and left behind some cultural influences. These historical events collectively shaped the region's history and cultural heritage.

4. Discuss the contributions of the Suryavamsi Gajapati rulers in promoting art, architecture, and literature in medieval Odisha.

- The Suryavamsi Gajapati rulers of medieval Odisha (also known as Kalinga) made significant contributions to the promotion of art, architecture, and literature in the region. The Gajapati dynasty ruled over Odisha during a period of political and cultural dynamism, particularly between the 15th and 16th centuries. Here are some of the key contributions they made:

1. **Art and Architecture:**
    - **Temples:** The Gajapati rulers were great patrons of temple construction. They built numerous temples across Odisha, many of which are still standing today and are renowned

for their architectural brilliance. The most famous of these is the Sun Temple in Konark, built by King Narasimhadeva I. The Sun Temple is an architectural marvel known for its intricate carvings, which depict various aspects of life, mythology, and culture. Its chariot-like structure is an iconic representation of Odishan temple architecture.

- **Jagannath Temple:** The Gajapati rulers played a significant role in the development and patronage of the Jagannath Temple in Puri. They supported the expansion and renovation of the temple complex, contributing to its grandeur and the development of the surrounding area.
- **Artistic Expression:** The Gajapati rulers encouraged and supported the flourishing of various art forms, such as sculpture, painting, and crafts. The temples they sponsored are adorned with intricate stone carvings that reflect the artistic prowess of the era. These carvings depicted scenes from Hindu mythology, daily life, and cultural practices, showcasing the rich artistic heritage of Odisha.

2. **Literature:**
    - **Sarala Das:** Sarala Das, a prominent Odia poet, lived during the reign of Gajapati Kapilendra Deva. He is best known for his magnum opus, the "Mahabharata," written in the Odia language. This version of the Mahabharata is known as the "Sarala Mahabharata" and is characterized by its unique style, devotion to Lord Jagannath, and regional cultural elements.
    - **Patronage of Scholars:** The Gajapati rulers extended their patronage to scholars and poets, supporting the development of literature in the Odia language. This led to the creation of various literary works, including poems, epics, and historical texts.
3. **Cultural Synthesis:**
    - **Integration of Different Traditions:** The Gajapati rulers played a role in fostering cultural synthesis by bringing together various cultural traditions, including indigenous Odishan practices, Vaishnavism, and Shaivism. This integration is reflected in the architectural motifs, art forms, and literary works of the time.
4. **Promotion of Pilgrimage and Devotion:**
    - **Puri as a Pilgrimage Center:** The Gajapati rulers' support for the Jagannath Temple in Puri solidified the town's status as a prominent pilgrimage center. This attracted devotees and scholars from different regions, contributing to the cultural and religious exchange in the region.

Overall, the Suryavamsi Gajapati rulers of medieval Odisha left an indelible mark on the cultural landscape of the region. Their contributions to art, architecture, and literature continue to be celebrated as a testament to Odisha's rich heritage and cultural diversity.

5. Describe the significance of the famous Jagannath Cult and its influence on the socio-religious life of the people in Odisha during the medieval period.

The Jagannath Cult holds immense significance in the socio-religious life of the people of Odisha during the medieval period and beyond. This cult is centered around Lord Jagannath, a form of Lord Krishna, and is based in the city of Puri, Odisha, India. The cult's influence on the socio-religious fabric of Odisha during the medieval period can be understood through various dimensions:

1. **Religious Significance:** The Jagannath Cult is deeply rooted in Hinduism and is considered one of the Char Dham pilgrimage sites. The presiding deities of the temple are Lord Jagannath, his elder brother Lord Balabhadra, and their sister Subhadra. The cult's teachings and rituals are drawn from Hindu scriptures and traditions, which provided a strong religious foundation for the people.
2. **Inclusivity and Equality:** The Jagannath Temple is known for its unique feature of the "Rath Yatra" or Chariot Festival, where the deities are taken out of the temple in massive chariots, allowing people from all walks of life to have darshan (sight) of the gods. This inclusivity and

accessibility broke down social barriers, allowing people of different castes and classes to participate in the festivities together. It emphasized the equality of all before the divine.

3. **Social Integration:** The Jagannath Cult played a pivotal role in integrating different sections of society. People from various castes and backgrounds came together during festivals and rituals, fostering a sense of unity and shared identity among the people of Odisha. This social integration had a unifying effect on the region.
4. **Economic Impact:** The temple's grandeur and the influx of pilgrims during festivals and regular visits contributed significantly to the local economy. Artisans, priests, traders, and other service providers found livelihoods tied to the temple and its activities. This economic engagement further strengthened the connection between the cult and the people.
5. **Cultural and Artistic Influence:** The Jagannath Cult has had a profound impact on the cultural and artistic landscape of Odisha. The temple's architecture, sculptures, and artwork exhibit the region's rich artistic heritage. Devotional music, dance, and other cultural expressions emerged in connection with the cult's rituals, enriching the cultural identity of the people.
6. **Devotional Practices:** The Jagannath Cult emphasized bhakti (devotion) as a means to attain spiritual growth. Devotees were encouraged to focus on their personal relationship with the divine rather than rigid rituals. This approach to spirituality had a liberating effect, allowing individuals to connect with the divine in a more personal and meaningful way.
7. **Political Influence:** The rulers and dynasties of Odisha often patronized the Jagannath Temple, considering it a symbol of their legitimacy and authority. The temple's significance led to interactions between the temple authorities and political powers, influencing the governance and administration of the region.

The Jagannath Cult had a profound influence on the socio-religious life of the people in Odisha during the medieval period. It promoted inclusivity, social integration, economic growth, cultural enrichment, and individual spirituality. The cult's enduring legacy continues to shape the identity and traditions of the region to this day.

6. Analyze the role of Odisha in maritime trade and its connections with Southeast Asia and other parts of the world during the medieval era.

During the medieval era, Odisha, a region located on the eastern coast of India, played a significant role in maritime trade and maintained connections with Southeast Asia and other parts of the world. Its strategic location along the Bay of Bengal facilitated its engagement in maritime commerce, cultural exchanges, and diplomatic interactions. Here's an analysis of Odisha's role in maritime trade and its connections during this period:

1. Maritime Trade Hub: Odisha's coastal location made it a natural maritime trade hub. Its ports, such as Cuttack, Chilika, and Puri, provided convenient access to the sea for merchants from different parts of India and beyond. The region was known for producing goods like textiles, spices, metals, and agricultural products, which were highly sought after in international markets.

2. Southeast Asian Connections: Odisha's maritime activities extended to Southeast Asia. The Chola, Pallava, and Ganga dynasties in South India had established trade networks with Southeast Asian countries, and Odisha participated in these networks. It engaged in trade relations with kingdoms like Srivijaya and Majapahit, exchanging goods and cultural influences.

3. Cultural Exchanges: Maritime trade not only involved the exchange of goods but also facilitated cultural interactions. Odisha's art, architecture, religion, and language were influenced by its interactions with Southeast Asia and other trading partners. This is evident in the architectural similarities between Odisha's temples and those found in Southeast Asia.

4. Buddhist Connections: Odisha's ties with Southeast Asia were also linked to Buddhism. The region had significant Buddhist monasteries and institutions that attracted scholars and pilgrims from

distant lands. Buddhist missionaries and scholars from Odisha traveled to Southeast Asia, spreading their teachings and contributing to the exchange of ideas.

5. Naval Power and Diplomacy: Odisha's strong maritime presence allowed it to engage in diplomatic activities with neighboring regions and foreign powers. The maritime trade routes provided a means for diplomatic envoys to travel and establish relationships. This contributed to the development of diplomatic ties and alliances with various kingdoms.

6. Decline and European Encounters: While Odisha's maritime prominence continued for a considerable time, its role gradually declined with the advent of European colonial powers. The Portuguese, Dutch, and British established their presence along the Indian coastline, impacting traditional trade routes and dynamics.

7. Legacy: The medieval maritime trade connections left a lasting impact on Odisha's culture, architecture, and society. The Lingaraja Temple in Bhubaneswar, for instance, showcases architectural influences from different regions, reflecting the cultural exchanges that occurred through maritime trade.

Odisha's role in maritime trade during the medieval era was significant, particularly in connecting with Southeast Asia and other parts of the world. Its coastal location, bustling ports, trade networks, and cultural exchanges enriched both its own society and the societies it interacted with. The legacy of these connections can still be observed in Odisha's cultural and architectural heritage today.

7. Discuss the impact of the Mughal Empire on Odisha, including the administrative changes, cultural assimilation, and conflicts that occurred during this period.

The Mughal Empire had a significant impact on the region of Odisha, located on the eastern coast of India. The period of Mughal rule in Odisha spanned from the early 16th century to the mid-18th century, and during this time, the empire's influence brought about changes in administration, cultural assimilation, and occasional conflicts. Here's an overview of the impact of the Mughal Empire on Odisha:

- **Administrative Changes:** The Mughals introduced a centralized administrative system in Odisha, bringing the region under the direct control of the empire. Initially, Odisha was part of the Bengal Subah (province), and it was administered by governors appointed by the Mughal court. However, due to its strategic importance and rich resources, Odisha was sometimes governed as a separate province.
- Akbar, one of the most prominent Mughal emperors, made efforts to integrate Odisha more closely into the empire. He established a revenue system, standardized taxation, and implemented policies to regulate trade and commerce. The Mughal administration also focused on improving infrastructure, such as building roads and forts, which contributed to the overall development of the region.
- **Cultural Assimilation:** The Mughals promoted cultural assimilation in the regions they ruled, including Odisha. The Mughal rulers were known for their tolerance of different religions, and this had an impact on the cultural fabric of Odisha. While the predominant religion in Odisha was Hinduism, the Mughals respected local traditions and allowed them to coexist alongside Islamic practices.
- The Mughal influence also led to the development of a unique blend of art and architecture, known as Indo-Islamic or Mughal-Indian art. This style was reflected in the construction of various monuments, including mosques and tombs, that incorporated both Mughal and indigenous architectural elements.
- **Conflicts and Challenges:** The period of Mughal rule in Odisha was not without its conflicts. While some rulers maintained peaceful relationships with the Mughal administration, others sought to resist Mughal control. Local chieftains and rulers often engaged in sporadic conflicts and rebellions against Mughal authorities, attempting to assert their autonomy.

- Additionally, Odisha faced the challenge of foreign invasions, including attacks by the Marathas and the Afghans, which disrupted the stability of the region and led to periods of turmoil.

The Mughal Empire's impact on Odisha was marked by administrative changes, cultural assimilation, and occasional conflicts. The centralized administrative system introduced by the Mughals contributed to the region's development, while their policy of religious tolerance allowed for cultural diversity to thrive. Despite some conflicts and challenges, the Mughal era left a lasting influence on Odisha's history, architecture, and cultural identity.

8. Explain the rise and prominence of the Bhakti movement in Odisha during the medieval period and its impact on society and literature.

- The Bhakti movement in Odisha during the medieval period was a socio-religious phenomenon that brought about significant changes in both society and literature. Bhakti, meaning devotion, emphasized a direct and personal connection between devotees and their chosen deity, often bypassing traditional rituals and intermediaries. This movement gained prominence as it provided an alternative to the orthodox Brahmanical practices and hierarchical social structures of the time.
- **Rise and Prominence of the Bhakti Movement in Odisha:**
  1. **Cultural and Religious Diversity:** Odisha has a rich history of cultural and religious diversity. The Bhakti movement gained traction due to its inclusive nature, welcoming individuals from various castes and backgrounds, including those traditionally considered "low" in the social hierarchy.
  2. **Influence of Jagannath Cult:** The worship of Lord Jagannath in Puri played a pivotal role in the rise of Bhakti movement in Odisha. The cult of Jagannath, which emphasizes devotion and love for the deity, provided a fertile ground for the spread of Bhakti ideals.
  3. **Medieval Turmoil:** The medieval period in India was marked by political and social upheaval. The Bhakti movement served as a source of solace for people facing challenges and uncertainties, offering a more personal and direct way to connect with the divine.
  4. **Saints and Poet-Saints:** A number of saint-poets emerged during this period, who composed devotional poetry in the local languages (such as Odia) to convey their messages to the masses. Some notable figures include Jayadeva, who composed the famous "Gita Govinda," and Sarala Das, who wrote the Mahabharata in Odia.
- **Impact on Society:**
  1. **Social Equality:** The Bhakti movement challenged the rigid caste system by advocating that devotion and righteousness were more important than one's social background. This helped in promoting social equality and inclusivity.
  2. **Empowerment of Women:** Bhakti encouraged the active participation of women in spiritual pursuits. Women found a platform to express their devotion and thoughts through devotional poetry and discourse.
  3. **Social Reform:** The Bhakti movement emphasized moral values, ethical conduct, and compassion. This emphasis on inner qualities led to social reform, including a reduction in social discrimination and the encouragement of philanthropy.
- **Impact on Literature:**
  1. **Devotional Literature:** The Bhakti movement led to the creation of a vast body of devotional literature in regional languages like Odia. Saints and poet-saints composed hymns, songs, and narratives that conveyed their deep devotion and love for the divine.
  2. **Language and Accessibility:** Prior to the Bhakti movement, religious texts were often written in Sanskrit, which was not easily accessible to the common people. The movement inspired the use of regional languages, making religious and spiritual teachings more accessible to the masses.

3. **Expression of Emotions:** Bhakti literature often explored the depth of human emotions, particularly the intense love and devotion for the divine. This emotional intensity resonated with readers and listeners, fostering a more personal and heartfelt connection to spirituality.

The rise and prominence of the Bhakti movement in Odisha during the medieval period brought about transformative changes in both society and literature. By emphasizing devotion, inclusivity, and a personal connection with the divine, the movement challenged established norms and paved the way for social reform and the creation of a rich literary heritage in regional languages.

9. Discuss the socio-economic conditions of the peasants and artisans in medieval Odisha and the impact of land grants, taxation, and trade on their livelihoods.

Medieval Odisha, located on the eastern coast of India, experienced a complex socio-economic landscape that was influenced by factors such as land grants, taxation, trade, and the interactions between peasants and artisans. Let's delve into the socio-economic conditions of peasants and artisans and the impact of various factors on their livelihoods during this period.

- **Socio-Economic Conditions of Peasants and Artisans:** During medieval times, the socio-economic conditions of peasants and artisans in Odisha were closely tied to agrarian activities, craftsmanship, and local trade. The majority of the population lived in rural areas and engaged in agriculture as the primary source of livelihood. Artisans, on the other hand, were involved in crafts such as weaving, metalwork, pottery, and carpentry. These two groups formed the backbone of the medieval Odishan society.
- **Impact of Land Grants:** Land grants were a significant aspect of medieval Odisha's socio-economic structure. Local rulers, including feudal lords and temples, granted land to individuals and institutions. This practice had both positive and negative impacts on peasants and artisans. On one hand, land grants could provide peasants with security and a stable means of subsistence. However, excessive land grants to temples and religious institutions could lead to reduced agricultural land available for peasants, potentially causing landlessness and exploitation.
- **Taxation:** Taxation played a crucial role in the economic life of medieval Odisha. Peasants were subjected to various types of taxes, including land taxes, crop shares, and other levies. The burden of taxation could sometimes be onerous, leading to economic hardships for peasants. Additionally, the collection of taxes was often managed by intermediaries, which could result in corruption and further exploitation of the peasants.
- **Impact of Trade:** Trade was another important aspect of medieval Odisha's economy. The region's coastal location facilitated maritime trade with other parts of India and neighboring countries. This trade had varying effects on peasants and artisans. While increased trade could provide artisans with access to new markets for their crafts, peasants might benefit indirectly through the demand for agricultural products in trade centers. However, the extent of benefits depended on factors like the distribution of trade profits and the involvement of intermediaries.
- **Overall Impact:** The impact of these factors on peasants and artisans in medieval Odisha was complex and often intertwined. Positive impacts, such as land grants providing stability, were counterbalanced by negative aspects like exploitation and reduced land availability. Taxation could lead to economic hardships for peasants, while trade presented both opportunities and challenges for artisans and peasants alike.

The socio-economic conditions of peasants and artisans in medieval Odisha were shaped by factors like land grants, taxation, and trade. These factors had a mixed impact on their livelihoods, with both positive and negative outcomes. The dynamics of power between rulers, religious institutions, and local communities played a significant role in shaping the economic landscape and determining the well-being of peasants and artisans during this period.

10. Describe the architectural features and religious significance of the famous Sun Temple at Konark. What are its unique characteristics and how does it reflect the ancient Odisha culture?

The Sun Temple at Konark, located in the state of Odisha, India, is a masterpiece of ancient architecture and holds significant religious and cultural importance. Built in the 13th century by King Narasimhadeva I of the Eastern Ganga Dynasty, the temple is dedicated to the sun god, Surya. Its architectural features, religious significance, and unique characteristics all come together to reflect the rich heritage of ancient Odisha culture.

- **Architectural Features:** The Sun Temple's architectural design is notable for its exquisite craftsmanship and intricate details. The temple complex follows the traditional Kalinga-style temple architecture, characterized by a sanctum (garbhagriha), a porch (jagamohana), and a dancing hall (natamandira). The sanctum originally housed a colossal image of the sun god, which is believed to have been lost over time.
- The most striking feature of the Sun Temple is its chariot-like design. The temple is carved to resemble a colossal chariot with twelve pairs of elaborately carved stone wheels representing the sun's movement through the zodiac signs. The wheels are not only a symbolic representation of the sun's journey but also serve a functional purpose, acting as sundials to track time throughout the day.
- **Religious Significance:** The Sun Temple at Konark is dedicated to Surya, the sun god, who holds a significant place in Hindu mythology and worship. The temple's design and orientation are based on astronomical calculations, aligning with the path of the sun. This alignment allows the first rays of the sun to illuminate the main entrance of the temple. The temple's layout and design demonstrate a deep understanding of celestial movements and their connection to religious practices.
- **Unique Characteristics:** Several unique characteristics set the Sun Temple at Konark apart:
  1. **Chariot Design:** The chariot-inspired architecture is a distinctive feature, symbolizing the sun god's divine vehicle. The intricately carved wheels, horses, and other elements showcase the artistic brilliance of the craftsmen of that era.
  2. **Erotic Sculptures:** The temple is adorned with intricate and often explicit sculptures, depicting various aspects of life, including human emotions, relationships, and daily activities. These sculptures have led to debates about their significance, whether they are meant to depict religious or secular themes.
  3. **Architectural Precision:** The temple's alignment with solar movements, its detailed carvings, and the overall architectural precision highlight the advanced knowledge of astronomy, mathematics, and engineering possessed by the builders.
- **Reflection of Odisha Culture:** The Sun Temple at Konark is a testimony to the artistic, intellectual, and spiritual achievements of ancient Odisha culture. The temple's design reflects the region's devotion to Surya and its reverence for celestial phenomena. The intricate carvings not only showcase the artistic prowess of the sculptors but also depict the social, cultural, and religious facets of the time. The temple is a microcosm of the harmonious blend of spirituality, science, and artistic expression that was characteristic of Odisha's cultural landscape.

The Sun Temple at Konark stands as a monumental representation of architectural excellence, religious devotion, and cultural significance. Its unique features, such as the chariot design and astronomical alignment, provide insights into the advanced knowledge and artistic brilliance of ancient Odisha, leaving a lasting legacy that continues to inspire admiration and study to this day.

MODERN HISTORY

1. Discuss the socio-economic impact of the British rule in Odisha during the 19th and early 20th centuries.

- The British rule in Odisha during the 19th and early 20th centuries had profound socio-economic impacts on the region. These impacts were complex and multifaceted, encompassing both positive and negative aspects. Here's a discussion of the socio-economic impact of British rule in Odisha during this period:
- **Positive Impacts:**
    1. **Modernization of Infrastructure:** The British colonial administration introduced modern infrastructure such as railways, roads, and ports in Odisha. This led to improved connectivity, which facilitated trade and movement of goods and people.
    2. **Education and Literacy:** The British introduced formal education in Odisha, establishing schools and colleges. This led to an increase in literacy rates and the spread of modern knowledge.
    3. **Legal and Administrative Reforms:** The introduction of British legal and administrative systems brought about a more structured and organized governance framework. This led to greater consistency in laws and regulations.
    4. **Agricultural Reforms:** The British introduced modern agricultural practices, including the cultivation of cash crops like cotton and indigo. Irrigation infrastructure was also improved, enhancing agricultural productivity to some extent.
    5. **Trade and Commerce:** The establishment of trading posts and ports improved Odisha's participation in global trade networks, which had positive economic implications. Export of local products increased, providing new economic opportunities.
- **Negative Impacts:**
    1. **Economic Exploitation:** The British exploited Odisha's resources for their own benefit. They imposed heavy taxes and extracted revenue, often leading to economic hardships for the local population.
    2. **Deindustrialization:** The British colonial policies led to the decline of traditional industries in Odisha. The handloom and cottage industries faced competition from British manufactured goods, causing unemployment and poverty.
    3. **Land Revenue Policies:** The British introduced the Permanent Settlement system, which fixed land revenue at high rates. This often led to landlessness among the peasants and increased the economic burden on them.
    4. **Cultural Erosion:** The British rule contributed to the erosion of indigenous cultural practices and traditions. Local crafts, art forms, and cultural practices suffered due to British dominance.
    5. **Famine and Agrarian Distress:** The British administration's focus on cash crops and land revenue policies led to neglect of food crops, contributing to famines and agrarian distress. The infamous Great Famine of 1866 resulted in widespread death and suffering.
    6. **Social Stratification:** British rule led to the emergence of a new socio-economic hierarchy. The British favored a few elites who collaborated with them, leading to inequality and marginalization of the majority of the population.
    7. **Exploitative Labor Practices:** The British used forced labor in many infrastructure projects, which caused immense suffering among the laborers. They were often subjected to harsh working conditions and inadequate wages.

    The socio-economic impact of British rule in Odisha during the 19th and early 20th centuries was a complex mix of positive and negative factors. While there were certain improvements in infrastructure, education, and trade, the overall impact was marred by economic exploitation, deindustrialization, cultural erosion, and agrarian distress. The legacy of this period continues to influence the socio-economic dynamics of the region to this day.

2. **Analyze the role of Odisha in the Indian freedom struggle. Highlight the contributions of prominent leaders and movements in the state.**
    - Odisha, located on the eastern coast of India, played a significant role in the Indian freedom struggle against British colonial rule. The state's history is marked by the tireless efforts of its leaders and the participation of its people in various movements and initiatives that aimed to free India from British domination. Here's an analysis of the role of Odisha in the Indian freedom struggle, along with the contributions of prominent leaders and movements:

- **Early Movements:**
    - **Paika Rebellion (1817):** The Paika Rebellion, led by Bakshi Jagabandhu Bidyadhar, was one of the earliest anti-colonial uprisings against British rule. The rebellion was sparked by the oppressive policies of the British East India Company and socio-economic grievances of the Paikas, a class of landowning soldiers. Although the rebellion was eventually suppressed, it laid the groundwork for future resistance movements in the region.
- **Utkal Sabha and Political Awakening:**
    - **Utkal Sabha (1929):** The Utkal Sabha, founded by Madhusudan Das, played a pivotal role in creating political consciousness among the people of Odisha. It focused on demanding linguistic and cultural recognition for the Odia-speaking people and the establishment of a separate province for Odisha.
- **Non-Cooperation Movement:** Odisha actively participated in Mahatma Gandhi's Non-Cooperation Movement (1920-1922), boycotting British institutions, products, and laws. Prominent leaders like Gopabandhu Das and Malati Choudhury played crucial roles in mobilizing the masses and spreading the message of non-cooperation.
- **Salt Satyagraha:** The Salt Satyagraha (1930) led by Gandhi had a significant impact in Odisha. Dandi March-inspired protests and salt-making demonstrations were organized across the state. Leaders like Laxmi Indira Panda and Radhanath Ray were at the forefront of these protests.
- **Quit India Movement:** The Quit India Movement (1942) saw widespread participation in Odisha. Prominent leaders such as Biju Patnaik, Harekrushna Mahtab, and Nabakrushna Choudhury played crucial roles in mobilizing the masses and leading protests against British rule.
- **Tribal Uprisings:** Odisha's tribal communities were also involved in various uprisings against British oppression and exploitation. The Kondh rebellion in the early 19th century and the Ghumusar uprising led by Birsa Munda are examples of tribal resistance.
- **Contribution of Leaders:**
    - **Madhusudan Das:** Known as 'Utkal Gourav,' Madhusudan Das was a key figure in the socio-political transformation of Odisha. He advocated for Odia identity and culture while also advocating for political rights.
    - **Gopabandhu Das:** A revered figure in Odisha, Gopabandhu Das was a social reformer, poet, and freedom fighter. He founded the Samaja newspaper and played a significant role in the Non-Cooperation Movement.
    - **Biju Patnaik:** A charismatic leader, Biju Patnaik was a part of the Quit India Movement and played a role in raising awareness about the plight of Odisha during and after independence.
- **Role of Women:** Women like Malati Choudhury, Rama Devi, and Annapurna Maharana were active participants in various movements and played vital roles in organizing protests, spreading nationalist ideals, and empowering women.

Odisha's contribution to the Indian freedom struggle was substantial. The state witnessed a range of movements, including uprisings, non-cooperation, and civil disobedience, led by charismatic leaders who rallied the people against British colonial rule. These leaders and movements not only fought for political freedom but also for cultural recognition and socio-economic upliftment. The legacy of these struggles continues to inspire the people of Odisha and the nation as a whole.

3. Explain the causes and consequences of the Great Famine of 1866 in Odisha. How did it affect the socio-economic fabric of the region?

- The Great Famine of 1866 in Odisha, India, was a devastating event that had profound causes, consequences, and impacts on the socio-economic fabric of the region. Here's an overview of the causes, consequences, and effects of the famine:
- **Causes of the Great Famine of 1866 in Odisha:**
  1. **Drought:** A prolonged period of drought severely affected the region's agricultural productivity. Lack of rainfall led to crop failures and water shortages, which were exacerbated by the region's reliance on monsoon rains for agriculture.
  2. **Agricultural Practices:** The prevailing agricultural practices in Odisha were largely dependent on traditional methods and rain-fed farming. Lack of irrigation facilities and modern agricultural techniques left the population vulnerable to fluctuations in rainfall.
  3. **Land Revenue Policies:** The British colonial government imposed high land taxes on the farmers, which led to an economic burden on the agrarian population. This left them with limited resources to cope with the crop failures caused by the drought.
  4. **Trade Policies:** The British colonial administration focused on exporting agricultural products from India to support the needs of the British Empire. This often led to prioritizing cash crops over food crops, reducing the availability of essential food resources locally.
- **Consequences of the Great Famine of 1866 in Odisha:**
  1. **Loss of Life:** The famine resulted in a massive loss of life due to starvation and related diseases. The lack of food availability and malnutrition led to a high mortality rate, particularly among the vulnerable segments of the population.
  2. **Migration and Displacement:** Many people were forced to migrate in search of food and employment, leading to the disintegration of families and communities. This migration further strained already limited resources in the areas where people sought refuge.
  3. **Economic Collapse:** The collapse of agricultural productivity led to economic devastation. Many farmers lost their lands due to their inability to pay land taxes, leading to a decline in the agrarian economy of the region.
  4. **Social Unrest:** The famine created social tensions and unrest as people struggled to secure basic necessities. Competing for scarce resources sometimes resulted in conflicts between different groups within society.
  5. **Health Crisis:** Malnutrition and lack of access to clean water and sanitation facilities contributed to the spread of diseases, further increasing the death toll during the famine.
- **Impact on the Socio-economic Fabric:**
  1. **Social Structure:** The famine disrupted traditional social structures as families were torn apart due to migration and deaths. This had a lasting impact on the social fabric of the region.
  2. **Economic Changes:** The economic collapse and loss of agricultural productivity led to long-term changes in the economic landscape. Many farmers and laborers were pushed into debt and poverty, leading to cycles of poverty that persisted even after the famine ended.
  3. **Migration Patterns:** The forced migration of people during the famine led to shifts in population patterns and settlement. Some regions experienced an influx of migrants, leading to changes in local demographics.
  4. **Government Policies:** The devastating impact of the famine drew attention to the need for better governance and policies that could mitigate the effects of future famines. This contributed to the evolution of government interventions in response to such crises.

The Great Famine of 1866 in Odisha had far-reaching consequences that reshaped the socio-economic landscape of the region. The loss of life, economic collapse, and disruption of social

structures underscored the vulnerability of agrarian societies to environmental and economic shocks. The legacy of the famine also influenced government policies and responses to future crises.

4. Discuss the rise and growth of the Odisha movement for the formation of a separate linguistic state. Highlight the key events and leaders involved.

- The movement for the formation of a separate linguistic state of Odisha (formerly known as Orissa) was a significant chapter in India's struggle for linguistic reorganization. The demand for a separate state for Odia-speaking people gained momentum during the mid-20th century and ultimately led to the formation of the state of Odisha in 1936. Here's a summary of the key events and leaders involved in the Odisha movement:
- **Background:** Before the movement gained traction, the region of Odisha was a part of the larger Bengal presidency during the British colonial era. It was culturally distinct with its own language, history, and heritage. However, administrative and political control was centralized, and Odia-speaking people often faced neglect and marginalization in terms of governance, development, and representation.
- **Key Events and Leaders:**

1. **Formation of Utkal Sammilani (Utkal Union):** The Utkal Sammilani, established in 1903, was one of the earliest organized efforts to advocate for the interests of Odia-speaking people. It aimed to address the linguistic, cultural, and economic grievances of the region. Prominent leaders associated with the Utkal Sammilani included Gopabandhu Das and Madhusudan Das.
2. **Simon Commission Protest (1928):** The Simon Commission, appointed by the British government to review India's constitutional reforms, was met with strong opposition in Odisha. People protested against the Commission's exclusion of Indians and lack of representation for linguistic diversity. This event further galvanized the demand for linguistic states.
3. **Contribution of Gopabandhu Das:** Gopabandhu Das, a revered leader and social reformer, played a crucial role in the Odisha movement. His efforts to uplift the underprivileged and his advocacy for a separate state greatly influenced public sentiment. He also founded the newspaper "Samaja" to raise awareness about the cause.
4. **Birth of a Separate State:** The demand for a separate Odisha state gained significant momentum during the late 1920s and early 1930s. The depressed economic conditions, neglect by the colonial administration, and the desire for self-governance fueled this movement. Finally, on April 1, 1936, Odisha was established as a separate province, achieving linguistic recognition.
5. **Formation of Utkal Pradesh Congress Committee (UPCC):** The Utkal Pradesh Congress Committee, led by Harekrushna Mahatab and Nabakrushna Choudhury, was instrumental in steering the Odisha movement in the political arena. They worked closely with the Indian National Congress and other leaders to emphasize the linguistic and cultural identity of the Odia-speaking people.
6. **Post-Independence Development:** After India gained independence in 1947, the state of Odisha continued to grow and develop. Efforts were made to address issues of poverty, illiteracy, and underdevelopment. Odisha's cultural heritage was preserved and celebrated, and the state continued to contribute to India's cultural and economic diversity.

The Odisha movement was successful in achieving its goal of a separate linguistic state. The movement's leaders, activists, and citizens demonstrated unity and resilience, emphasizing the importance of linguistic and cultural identity in a diverse country like India. The formation of Odisha as a state provided its people with greater opportunities for self-governance and development.

5. **Examine the role of Krushna Chandra Gajapati Narayan Deo and Madhusudan Das in the formation of Odisha as a separate province.**

- Krushna Chandra Gajapati Narayan Deo and Madhusudan Das were instrumental figures in the formation of Odisha as a separate province from the larger Bengal Presidency during the colonial period in India. Their efforts played a crucial role in advocating for the distinct identity of Odisha and in securing its administrative separation from Bengal. Here's an overview of their roles:

1. **Krushna Chandra Gajapati Narayan Deo:** Krushna Chandra Gajapati Narayan Deo, also known as Maharaja Krushna Chandra Gajapati, was the ruler of the Paralakhemundi estate, which was a significant princely state in the region. He was one of the prominent leaders who advocated for the separate identity of Odisha and worked to achieve its administrative separation from Bengal. Some key aspects of his role include:
    - **Representation at the Montagu-Chelmsford Reforms:** Maharaja Gajapati was one of the few Indian rulers who attended the Montagu-Chelmsford Reforms sessions in London in 1919. During these sessions, he strongly voiced the aspirations of the people of Odisha for separate statehood and administrative autonomy.
    - **Advocacy for Odisha's Interests:** Maharaja Gajapati actively lobbied for the distinct linguistic, cultural, and historical identity of Odisha. He highlighted the unique heritage of the region and argued that it deserved separate administrative status.
2. **Madhusudan Das:** Madhusudan Das, often referred to as "Utkal Gourav" (Pride of Utkal), was a prominent lawyer, politician, and social reformer from Odisha. He played a pivotal role in the movement for the creation of a separate province for Odisha. Some of his significant contributions include:
    - **Founding Utkal Sammilani:** In 1903, Madhusudan Das founded the Utkal Sammilani, an organization that aimed to promote the interests of Odisha and its people. This platform provided a unified voice to the demands for separate statehood.
    - **Advocacy and Political Mobilization:** Madhusudan Das used his legal and political expertise to advocate for the separation of Odisha from the Bengal Presidency. He raised awareness about the unique cultural and historical aspects of Odisha and organized public meetings to garner support for the cause.
    - **Representation in Legislative Councils:** Madhusudan Das was elected to various legislative councils, including the Bengal Legislative Council. He utilized these platforms to bring the concerns and aspirations of the people of Odisha to the forefront of colonial administration.

    Together, the efforts of Krushna Chandra Gajapati Narayan Deo and Madhusudan Das contributed significantly to the movement for a separate province for Odisha. Their leadership, advocacy, and representation helped build a strong case for the distinct identity of Odisha, ultimately leading to its formation as a separate province in 1936.

6. **Discuss the Causes of National and political awakening in Odisha in the second half of the 19th Century and role of Women leaders in the national freedom struggle in Odisha with suitable references.**

In the second half of the 19th century, Odisha witnessed a significant national and political awakening, driven by various socio-economic, cultural, and political factors. This awakening marked a turning point in the region's history and played a crucial role in the later stages of India's struggle for independence. During this period, the role of women leaders also emerged as a powerful force in the national freedom struggle in Odisha. Let's delve into the causes of this awakening and the contributions of women leaders:

- **Causes of National and Political Awakening in Odisha:**
    1. **Impact of Western Education:** The spread of Western education in Odisha led to an exposure of the people to ideas of nationalism, democracy, and individual rights. This education helped

create a sense of identity and awareness among the people about their historical and cultural significance.

2. **Socio-Economic Factors:** The exploitation and oppression faced by the common people under British rule, along with the economic changes brought about by colonial policies, prompted dissatisfaction and a desire for change. This gave rise to the need for a collective effort for socio-economic upliftment.
3. **Cultural and Religious Revival:** The rise of nationalist sentiments was often intertwined with cultural and religious resurgence. Efforts were made to revive and promote Odia language, literature, and traditions, which contributed to a sense of pride and unity among the people.
4. **Influence of Social Reform Movements:** The social reform movements of the 19th century, such as the Brahmo Samaj and Arya Samaj, played a role in promoting progressive ideas and fighting against regressive practices. These movements encouraged people to question existing norms and work towards social betterment.
5. **Impact of National Movements:** The national movements in other parts of India, such as the Indian Rebellion of 1857 and the Swadeshi Movement, inspired people in Odisha to join the larger struggle for independence from British rule.
6. **Print Media:** The establishment of newspapers and magazines in Odia language facilitated the spread of nationalist ideas, providing a platform for intellectuals and activists to communicate their views to a wider audience.

- **Role of Women Leaders in the National Freedom Struggle in Odisha:** Women played a vital role in the national freedom struggle in Odisha, contributing in various ways:
  1. **Rama Devi:** Rama Devi was a prominent freedom fighter from Odisha who participated actively in the Quit India Movement. She organized women's participation in the movement and played a key role in mobilizing public support against British rule.
  2. **Malati Choudhury:** Malati Choudhury was an influential figure who played an active role in the Quit India Movement and the Salt Satyagraha. She was also associated with the underground activities of the Indian National Congress and was imprisoned for her participation in the freedom struggle.
  3. **Kuntala Kumari Sabat:** Kuntala Kumari Sabat was a prominent social reformer and freedom fighter who worked towards women's education and empowerment. She was involved in various nationalist activities and fought for the rights of women in both political and social spheres.
  4. **Kasturba Gandhi Ashram:** The Kasturba Gandhi Ashram in Cuttack, Odisha, was a hub of nationalist activities. Women like Annapurna Maharana and others actively participated in various non-cooperation and civil disobedience movements.

  These women leaders, along with many others, challenged societal norms, confronted colonial authority, and played a significant role in shaping the course of the national freedom struggle in Odisha.

  The national and political awakening in Odisha during the second half of the 19th century was a result of various socio-economic, cultural, and political factors. This awakening laid the groundwork for the region's active participation in the larger struggle for India's independence. Women leaders in Odisha made invaluable contributions to the national freedom struggle by breaking gender barriers and actively participating in various movements against British rule.

7. Discuss the different bases of Odia Nationalism with suitable examples and how it helped in the creation of separate state?

- Odia nationalism refers to the sense of identity, pride, and unity among the people of the Indian state of Odisha (formerly Orissa) based on their shared language, culture, history, and aspirations. It played a significant role in the creation of Odisha as a separate state. The different bases of Odia nationalism can be discussed as follows, along with suitable examples:

1. **Linguistic Basis**: Language has been a powerful factor in the formation of regional identities in India. The Odia language, with its rich literary tradition and historical significance, played a central role in fostering a distinct Odia identity. The effort to preserve and promote the Odia language helped in mobilizing people for a separate state.
   - ✓ *Example*: The emergence of Odia literature dating back to ancient times, with notable figures like Sarala Das, Jayadeva, and Fakir Mohan Senapati, showcased the unique literary heritage of the Odia-speaking people. This contributed to a sense of linguistic pride and unity.
2. **Cultural Basis**: The cultural practices, festivals, art forms, and traditions unique to Odisha also played a significant role in shaping Odia nationalism.
   - ✓ *Example*: The world-famous Rath Yatra of Lord Jagannath in Puri is a major cultural event that draws millions of devotees and tourists every year. This event symbolizes the cultural richness of Odisha and has helped in strengthening the cultural identity of the Odia people.
3. **Historical Basis**: The historical heritage and the role of Odisha in ancient Indian history, as well as its struggles against foreign invasions, created a sense of historical pride.
   - ✓ *Example*: The role of Kalinga (ancient Odisha) in Emperor Ashoka's life, especially the brutal Battle of Kalinga and Ashoka's subsequent conversion to Buddhism, is a part of Odisha's historical narrative. This event not only signifies the state's historical significance but also its commitment to non-violence and peace.
4. **Geographical Basis**: The unique geographical features of Odisha, including its coastline, rivers, hills, and forests, contributed to a distinct way of life and economic activities.
   - ✓ *Example*: The coastal areas of Odisha have a strong maritime tradition, which has influenced trade, fishing, and cultural interactions. This geographical context played a role in shaping the livelihoods and identities of the people.
5. **Political Basis**: Political movements and leaders advocating for the rights and autonomy of Odisha played a pivotal role in building a strong sense of Odia nationalism.
   - ✓ *Example*: The Utkal Sammilani, founded in 1903 by Madhusudan Das, was a prominent organization that worked towards Odia identity, language, and political rights. The efforts of leaders like Madhusudan Das and Biju Patnaik were instrumental in advancing the cause of a separate state.

The culmination of these various bases of Odia nationalism led to the demand for a separate state for Odisha. This demand gained momentum over the years, leading to the formation of the state of Odisha on April 1, 1936, through the merger of several Odia-speaking regions and princely states. The statehood marked a significant achievement in preserving and promoting the distinct identity, culture, and aspirations of the Odia-speaking people.

8. Give a brief idea about evolution of Odia Literature. Analyze the contributions of the Odia literature and intellectuals in the promotion of regional identity and cultural resurgence during the post-independence era.

- The evolution of Odia literature traces its roots back to ancient times, with a rich and diverse history that has contributed significantly to the cultural and literary landscape of India. The literature of the Odia-speaking region in eastern India has undergone various phases, each marked by distinct literary styles and influences.
- **Evolution of Odia Literature:**
  1. **Ancient Period:** The origins of Odia literature can be traced back to the 7th century with inscriptions and poetic works written in a precursor to the modern Odia language. The notable work from this period is the 'Charyapada,' a collection of mystic poems.

2. **Medieval Period:** The 15th and 16th centuries witnessed the emergence of prominent Odia poets like Sarala Das and Balarama Dasa. Sarala Das' 'Mahabharata' in Odia, known as the 'Sarala Mahabharata,' is a significant contribution to the Odia literary canon.
3. **Bhakti Movement:** The Bhakti movement led to the composition of devotional poetry in Odia, reflecting a blend of spiritualism and regional identity. Poets like Jagannatha Dasa and Achyutananda Das wrote devotional works during this period.
4. **Modern Period:** The 19th century saw the influence of British colonialism, leading to the introduction of prose and the spread of modern education. Fakir Mohan Senapati is often referred to as the father of modern Odia literature for his innovative writing style and socially relevant themes.
5. **Post-Independence Era:** After India gained independence in 1947, Odia literature continued to evolve and adapt to contemporary trends. This era witnessed diverse literary forms including novels, short stories, plays, and poetry.

- **Contributions of Odia Literature and Intellectuals in Post-Independence Era:**
  1. **Promotion of Regional Identity:** Odia literature played a pivotal role in promoting the regional identity of Odisha and its unique cultural heritage. Writers focused on capturing the essence of the land, its history, folk traditions, and language. This helped in fostering a sense of pride and unity among the people of the region.
  2. **Cultural Resurgence:** Post-independence Odia literature contributed to the resurgence of cultural awareness and preservation. Authors drew inspiration from local myths, legends, and historical events, creating a literary space that celebrated the region's distinct cultural tapestry.
  3. **Social Commentary:** Many Odia writers used their works as a medium to address social issues, gender disparities, caste-based discriminations, and economic challenges. Their writings served as a mirror to society, advocating for change and social progress.
  4. **Literary Excellence:** Prominent authors like Gopinath Mohanty, Manoj Das, and Prativa Ray gained national and international recognition for their literary achievements. Their works not only enriched Odia literature but also contributed to the larger Indian literary landscape.
  5. **Language Advocacy:** Odia intellectuals played a key role in advocating for the preservation and promotion of the Odia language. Efforts were made to standardize the language, develop its grammar, and create a platform for literary exchange.
  6. **Literary Movements:** Various literary movements emerged, such as the "Sabuja Sahitya" movement that emphasized eco-centric themes, and the "Nirmala Sahitya" movement that focused on pure and pristine literary expression.

  Odia literature has undergone a significant evolution, with post-independence intellectuals and writers playing a vital role in promoting regional identity, cultural resurgence, and social change. Through their diverse works, they have contributed not only to the literary world but also to the broader socio-cultural fabric of Odisha and India.

9. Discuss the major tribal uprisings and movements in Odisha during the colonial and post-independence periods. Evaluate their impact on tribal rights and development.

- The tribal people of Odisha have a long history of uprisings and movements against exploitation and oppression. These movements have had a significant impact on tribal rights and development in the state.
- Colonial period: During the colonial period, the tribal people of Odisha faced a number of challenges, including land alienation, forced labor, and religious conversion. In response, they launched a number of uprisings, including:
  - The Ghumsar rising (1834-1856)
  - The Bhuinya rising (1868 and 1890)
  - The Sambalpur revolt (1827 to 1864)

- The Nayagarh uprising (1849-52)
- The Kandha uprising of Kalahandi (1882)
- The Gangapur uprising (1895)

- These uprisings were often led by charismatic tribal leaders, such as Veer Surendra Sai and Laxman Naik. They were often successful in achieving their immediate goals, such as stopping forced labor or preventing land alienation. However, they were ultimately unsuccessful in achieving their long-term goals of securing tribal rights and development.
- Post-independence period: After independence, the tribal people of Odisha continued to face challenges, including poverty, illiteracy, and lack of access to basic services. In response, they launched a number of movements, including:
  - The Niyamgiri movement (1996-present)
  - The Kalinganagar movement (2005-present)
  - The Dongria Kondh movement (2006-present)
- These movements have been successful in raising awareness about the plight of the tribal people and in securing some concessions from the government. However, they have also faced repression from the state.
- Impact on tribal rights and development: The tribal uprisings and movements in Odisha have had a significant impact on tribal rights and development. They have helped to raise awareness about the plight of the tribal people and to secure some concessions from the government. However, they have also faced repression from the state.
- The tribal people of Odisha continue to face challenges, but they have also made significant progress in recent years. They have secured greater political representation, access to basic services, and protection of their land and resources. They continue to fight for their rights and development, and they are an important part of the state's future.

10. Critically examine the relationship of Britishers with the princely states and the factors associated with the Praja mandal movement and its outcome. Also discuss the role of H.K Mahtab in the integration of Princely states in Odisha.

- The relationship between the British colonial rulers and the princely states in India was complex and evolved over time. Princely states were semi-autonomous territories under the suzerainty of the British Crown. The British established indirect control over these states through treaties and agreements, allowing local rulers to retain their titles and authority in exchange for allegiance and cooperation with British policies. This arrangement varied from state to state and depended on factors such as the size, location, and strategic importance of the princely state.
- The Praja Mandal Movement was a significant political movement that emerged in the 1930s and 1940s in several princely states in India, including parts of present-day Rajasthan and Madhya Pradesh. The movement was largely characterized by demands for political representation, responsible government, and an end to the autocratic rule of the princely rulers. Several factors were associated with the Praja Mandal Movement:

1. **Inspiration from the Indian National Movement:** The movement drew inspiration from the broader Indian freedom struggle against British colonial rule. The success of the Indian National Congress in advocating for representative government and democratic values influenced people in princely states to demand similar reforms.
2. **Frustration with Princely Rulers:** Many princely states were characterized by oppressive and autocratic rule by the local rulers. The subjects of these states were often subjected to arbitrary decisions and lack of basic rights. This led to resentment and a desire for political participation and reform.
3. **Desire for Democratic Governance:** The Praja Mandal Movement aimed to establish democratic governance in the princely states. The movement demanded accountable and representative institutions that would allow people to have a say in their own governance.

4. **Alliance with the Indian National Congress:** The movement often aligned itself with the Indian National Congress and its principles. This alliance provided political support and legitimacy to the demands of the Praja Mandal leaders.

- The outcomes of the Praja Mandal Movement varied from state to state. In some cases, the movement succeeded in pressuring the princely rulers to introduce limited political reforms, while in other cases, the rulers used force to suppress the movement. The movement also played a role in creating an atmosphere of political awareness and activism in the princely states, which had implications even after India gained independence.
- Harekrushna Mahtab (H.K. Mahtab) played a crucial role in the integration of princely states in Odisha into the newly independent India. He was a prominent leader and politician from Odisha who actively participated in the freedom struggle and later became the Chief Minister of the state.
- H.K. Mahtab's role in integrating princely states included:
    1. **Negotiations and Diplomacy:** Mahtab was skilled in negotiation and diplomacy. He played a key role in convincing the rulers of various princely states in Odisha to accede to the Indian Union after independence.
    2. **Public Support and Mobilization:** Mahtab's popularity and leadership were instrumental in garnering public support for the integration process. His influence helped in maintaining stability and preventing unrest during this transition.
    3. **Constitutional Framework:** Mahtab contributed to the development of a constitutional framework that guided the integration process. This framework aimed to ensure the rights and privileges of the princely states' rulers and citizens while aligning them with the larger Indian democratic structure.
    4. **Advocacy at National Level:** H.K. Mahtab was also involved at the national level, advocating for the integration of princely states into the Indian Union. His active participation in national politics allowed him to contribute to discussions and decisions related to integration.

    The relationship between the Britishers and princely states was intricate, and the Praja Mandal Movement was a significant political movement in various princely states, demanding democratic reforms and representative governance. H.K. Mahtab's role in the integration of princely states in Odisha was pivotal due to his negotiation skills, public support, and leadership in shaping the constitutional framework for integration.

Previous Year Questions of OPSC Civil Service Exam (2006-2021)

1. Would it be correct to say that the people of Odisha continuously rebelled against the British domination? Comment.
2. Maratha domination over Odessa in the second half of 18th century left the people dissatisfied even while it regenerated the culture. Comment.
3. Societies were created for sociocultural awakening. Discuss about Cuttack debate club(1868) or Utkal Brahmo Samaj (1869) .
4. Give a note on the visual arts of Odisha. (Ratha Jatra, the Patta Chitra, filigree ornamental works)
5. Discuss Contribution of Maharaja Krushna Chandra Gajapati Dev to the formation of separate province of Odisha.
6. Explain the main features of Kalinga style of Temple Architecture with suitable references.
7. Discuss the role played by Harekrushna Mahatab in shaping nationalist struggle in Odisha.
8. Discuss the contributions of Utkal Mani Pandit Gopabandhu Das to the Freedom Movements in Odisha.
9. Discuss the cultural development of Odisha in the field of Odissi dance in the post-independence period.
10. Examine the emergence and growth of Odia Cinema up to 1990. To what extent did Odia Cinema capture the social issues of contemporary times?
11. Role of Netaji Subash Chandra Bose in Indian freedom struggle.
12. Discuss the classical music and dance festival in Odisha.

13. Discuss the History and Characteristics of Odissi Dance.
14. Evaluate the works of Christian Missionary in Odisha.
15. Describe the characteristics of Mukteswara Temple of Odisha.
16. Discuss the Contribution of Sarala Devi to the struggle for Independence in Odisha.
17. Discuss the Contributions of Madhusudan Das to social, political and economic development of Odisha.
18. Assess the role of Buxi Jagabandhu in the Paika Rebellion.
19. Discuss the main features of Kalinga style of temple architecture with examples.
20. State the contributions of Ramadevi to the shaping of Freedom Movements in Odisha.
21. Briefly explain the architecture of the Sun Temple at Konark. What is Black Pagoda? Explain its legend.
22. Utkal Mani Gopabandhu Das and Non-cooperation Movement
23. Harekrushna Mahatab and The Integration of Princely states in Odisha
24. Role of Rama Devi in the Non Cooperation Movement in Odisha.
25. Trace briefly the history of Buddhism in Odisha.
26. Analyse the trends of socio-cultural developments in post-independence Odisha.
27. Discuss the contribution of Lakshman Naik to the freedom movement of Odisha.
28. Assess the role of Surendra Sai as a freedom fighter during the 1857 revolt.
29. Odisha has a rich cultural heritage. Justify.
30. Explain about Brahmo Movement In Odisha, Satyabadi School ,Utkal sammilani ,Bhoodan Movement in Odisha ,Pattachitra, Mahima Dharma and Jagannath Cult .

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